



OR  
A SANCTUARY  
for LADIES.

Iustly  
PROTECTING THEM,  
their virtues, and sufficiencies from  
*the foule aspersions and forged impu-  
tations of traducing Spirits.*

( \* \* )

*Ipsa sibi Virtus pretium nihil indiga  
laudis. Claud:*

---

L O N D O N

Printed by *Edward Griffin* for *Laurence Lisle*,  
and are to be sold at his shop in *Pauls Church-yard*  
at the signe of the *Tygers head*. 1616.







TO THE RIGHT WOR-  
thy and vertuous Lady,  
*the Lady Alice Colville.*

Madame,

**N**euer eye  
you, but I think  
on Eden in  
the State of  
Innocency; so  
richly planted is your Bosome,  
A 3 with



## The Epistle

with all variety of Graces and Abilities. Euery thing growes therein so good order, that the searching eye of Malice can finde nothing to be lopt, little to bee pruned. The hand of Heauen hath made it as it were a Nursery, frō whence many Virtues & Perfections are oft times transplanted into others.

This inward Beauty, graced with an outward comelinesse, makes me thinke you, that compleat Heroine, which Venus spake of, when she said;

Hæc

# Dedictory.

*Hæc est caruleis mecum consurgere digna  
Fluctibus, & nostrâ potuit considerare Conchâ.*

Well was she worthy on the seas to ride,  
And in our Shell sit with vs side by side.

Hence, Madame, I presume  
to place you, like an armed  
Cherubin, at the very entrance  
of this Sanctuary, to put backe  
such, as haue not on the Liuey,  
which your selfe doe weare.

That seruiceable Loue,  
wherewith I haue alwaies ho-  
noured your noble Familie  
the Spencers, & their Allies,  
directing it selfe vpon some re-  
spects in a more particular  
A 4 manner



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*The Epistle &c.*

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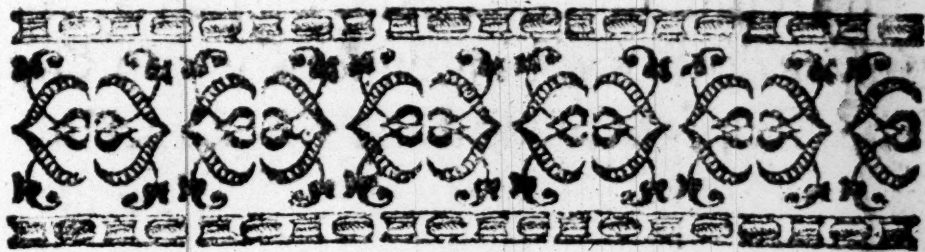
*manner to you, was the chiefe  
occasion that I first erected it.  
Protect it, and hauing kissed  
your worthy hands, I will euer  
rest,*

*Your affectionate Seruant,*

*D. T.*

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for



## To the Reader.



Know this age to be very  
Stoicall and Criticall,  
and that many will cen-  
sure the Author to haue  
seriously busied himself  
in an idle subiect ; as

making no account of vertue in women,  
though they come farre short of it them-  
selues. But I haue *Plutarke*, and many o-  
ther worthy persons for my Precedents.  
Besides I considered with my selfe that if  
the Trophies of *Miltiades* were of power  
to recall *Themistocles* from his effeminat  
and wanton courses, much more should  
their Perfections & Sufficiencies, whom  
we account the weaker Vessels, bee of  
force to stir vs vp to all heroicall attempts  
and



andatchievements. And blessed S. *Au-*  
*gustine* doth most ingenuously confesse,  
That from their constancy hee receiued  
much encouragement in his first conuer-  
sion. But the slight approbation I make  
of it my selfe, may bee witnessed by my  
long suppressing it. And but to pre-  
uent others, who had gotten from mee  
some imperfect copies, I would neuer  
haue published it now. Carelesse ther-  
fore of all snarling Cynicks & their tax-  
ations, with *Horace* I onely court the lear-  
ned and the good.

— *quibus hac sint qualia cunque*  
*Arridere velim; doliturus, si placeant spe*  
*Deterius nostra.* —



## To the looser sort of Women.

**S**Tand of you foule adulterate brats of Hell,  
Whose lungen exhale a worse th'n sulph'rous  
Do not attempt with your prophaner hands (smell,  
To touch the Shrine, in which chaste Virtue stands.  
Hence Mellallina, hence, backe to the stew,  
And in that cage thy blounded Pinions mew.  
Hence you that weigh not, so your thoughts be still'd,  
Though Naboth's bloud be innocently spill'd;  
And being bankrupt of each native grace,  
Thinke to catch Iehu with a bird-limed Face.  
Hence frisking Faeries, that like Herods Neice,  
Esteeme of dancing, as your cheifest peice,  
And with Sempronia care not, so your Late  
Delight the Hearers, though your Soules be mute.  
Hence you, that seek by Philtres, drugs, & charms,  
To bring the curl'd-head Youth into your armes;  
And doe not feare by poyson to remove  
A worthy Husband, for a worthlesse Loue.  
Hence: you, that practise Arcelines vile shapes,  
Yet can so fairely soder up your scapes.

Thus



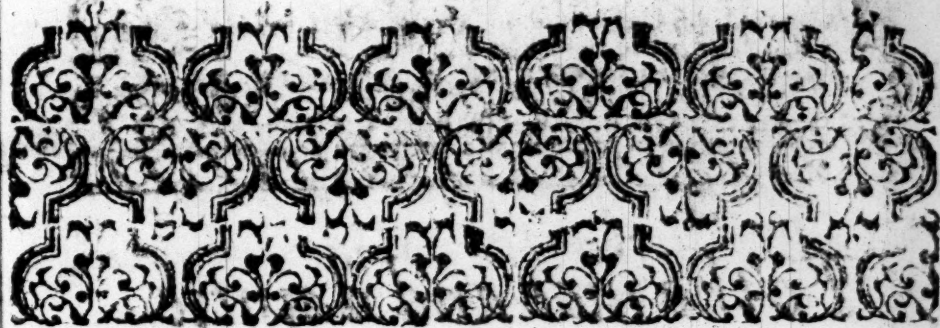
That in your Nuptialls first assaults, the Bed  
Shall boast the conquest of a Maiden-head.  
Hence you that strive to have your outsid'es brave,  
Yet are within far fouler then your Slave;  
And will not let, being stirr'd by ranker veines,  
The Groome away, to try your Stallions reines.  
For Women only is this Place ordain'd,  
But you are Monsters, and their Sex have stain'd.  
Hence therefore, hence, you base, unhallowed crew,  
Hope for no shelter heere, All such as you,  
That hitherwards for helpe, and succour flie,  
Pluckt from the Altar, must abiure, or die.

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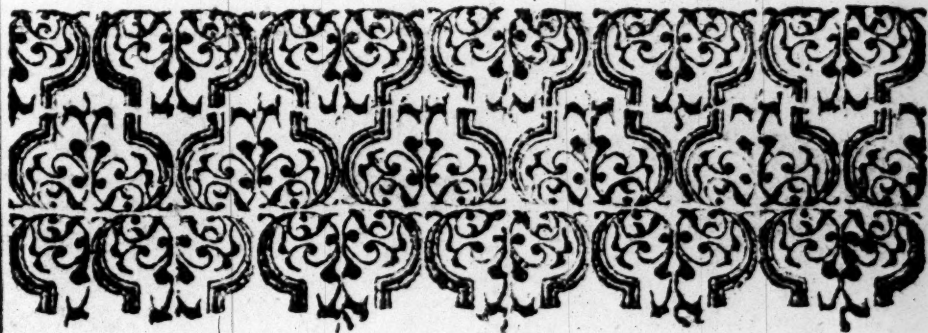
In



In delicatum Lectorem,  
è MART.

*Consumpta est uno si lēmate pagina transis.  
Et breuiora tibi, non meliora, placent.  
Diues, & ex omni posita est instructa macello  
Cæna tibi; sed te mattya sola iuuant:  
Non opus est nobis nimium lectore guloso;  
Hunc velo, qui fiat, non sine pane, satur.*

TO







## *To the nice and daintie*

READER.

Hath one conceit by chance fild up a side,  
Thou skip'st it ore, & doest the work deride.  
Amongst them all, those which the briefest be,  
And not the best, are pleasing'st vnto thee.  
I haue not spar'd to furnish out my bord, (ford  
With all choise Meats, the Shambles could af-  
Veale, Mutton, Lamb, Pig, Capon, but insooth  
Saue iukets, nothing likes thy lickerish tooth.  
We such a Reader, trust me, doe not neede,  
As too much like an Epicure doth feede:  
Giue me that Man, who when he sits to eate,  
Will fill himselfe with bread, as well as meate.





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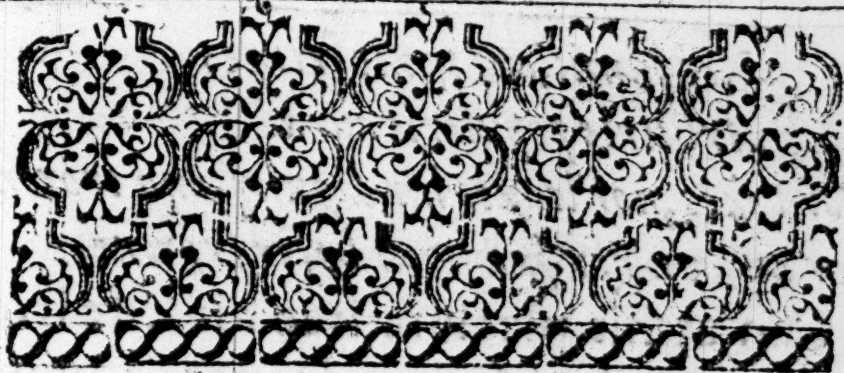
*Of their Valour and Courage.*

## The Epilogue. 11.

*In which their abilities and graces are proved to be as weighty as Mens; their weaknesses and imperfections onely shadowe of theirs : and Men generally taxed for their erroneous and side-respect in the choice of wines, as the maine cause of their after-complaints.*

with  
wor  
trick  
giue  
Poet





*Asylum Veneris,*  
OR  
A SANCTVARIE  
for VV O M E N.

*Proæmium.*



Irtue is made a whited wall, which euery ideot doth delight to soile. He that knoweth no part of hir but the name, wil notwithstanding haue hir banished for hir worth. If she flourish neuer so little, some tricke or other must be put in practise to giue hir a remoue: but she, who as the Poet saith.

*B*

*Nec*



*Nec sumit, aut ponit secures  
Arbitrio popularis aure.*

Nor takes, nor leaues hir dignity, and crowne  
For any vulgar fawne, or baser frowne,

Can at hir pleasure free hir selfe from  
checke; and with the splendor of hir ma-  
iestie disperse those earthly exhalations  
which being belched out of the bosome  
of wretched malice, would obscure hir  
glory. She stands continually firme and  
vpon hir square: hir constancie is like the  
sunnes, which neither for our praises, nor  
our curses will bee moued to hasten or  
slacken his carere. She imitates the  
Moone, and howsoeuer sauage wolues  
doe houle and barke at hir, there is no  
moued to forgoe hir Spheare. *Antæus*  
like, the oftner she is cast to ground, the  
greater strength she still recouereth. His  
foiles doe serue hir as a file, to giue hir  
courage point. She is *Collossus etiam in pu-*  
*teo*; put hir into a dungeon she retaines  
hir state. He that laboreth by the inter-  
position of some scandalous delations  
to ecclipse hir brightnesse, may perad-  
uen-

uenture with the fillie Flie, make the obiect of his enuie an occasion of his tragedie.

What sweete perfections are in *women*, which ill disposed *men* haue not endeououred to depraue, through false and forged imputations? what faire abilities and graces, which they haue not sought to blacke with their calumnious aspersions? She hath beene a long time the white, at which their hate hath leuelled; but as they that shoote against the starres, may peradventure hurt themselves, but neuer endanger them; their arrowes many times haue rebounded backe, and deliuered a fatall answere to those that sent them: The dissection of their weakenesse hath happened to bee a strict anatomizing of their owne.

The snuffers in the Temple were of pure gold, to signifie vnto vs, that such as take vpon them to remoue from others the superfluitie of the weeke, that their light may burne out the clearer; ought



to be free from all taxation themselves. It were ridiculous for any man to talke of a mote in his neighbours eye, when there is a beame in his owne. Hee may well beare with a wart, who is himselfe disfigured with a wenne. But alas! it is the nature of sicke and crazie appetites, to thinke the meate which is set before them, is vnsauourie, when indeede the fault proceedeth not, but from a meere distemperature in their owne palates. The diseased person complaineth of the hardnesse of his bed, when the cause of his disquiet is a weakenesse in his bones. Looke vpon such as are ouercome with wine, and yee shall see them ready to accuse euen temperance it selfe of their owne folly: the earth, which standeth still immoueable, cannot escape their censure. They will by no means be perswaded, but it is that which reeleth, when alas! it is onely their own braines, which are set on wheeling. But I will not here professe my selfe a champion to that sex, least by so doing I might be thought to  
que-



question their sufficiencie : the strength of their owne merit, without the helpe of any forraigne supply, is that which must free them from the siege of barbarous opposition, and set their honour out of the reach of daring contradiction, which out of doubt will easily be effected, as by the sequell briefly shall appeare.

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CHAP. I.

*Of womens worth in generall.*

**T**Here is no greater argument of a generous minde, then to ioy in whatsoeuer it seeth generous in others. The Owle and the Bat, though they haue eyes to discern there is a sunne, yet haue so euill eyes, that they cannot delight in the sunne: it is for Eagles onely, and such kingly birds, as haue had no other Aerie for their

breeding, than the lappe of loue, to gaze with pleasure & admiration on his glory. The meaner sort of people, whose spirits are oppressed & aggraued with such grosser humours, as the channels of their bloud are vsually dammed vp with; dare not but with cowardly feare approach the pallaces of Princes: it is honour enough for them, they thinke, if they may be suffered to obserue the frontispice, or at the most to take a view of such inferiour offices, as are in them. Their ambition is of a shorter wing, then to aspire so high as to looke into a roome of state; yet euen these, if in these meaner parts their duller obseruation find any thing, which holdes not correspondency with their conceit, will not sticke at their departure for a little error to discommend the workmanship of the whole frame. They which out of a cynicall disposition doe wound the reputation of Women with inuectiues, are men of no better garbe. The graces haue found no sweeter habitation vpon earth to rest in, then their  
bosomes



bosomes. Our Sauour did not scorne when hee came downe from heauen to make the wombe of a Virgin, the receptacle of his glory. Whereupon *Saint Bernard* transported with a diuiner ecstasie, crieth out, *O venter capacior cælis, diffusior terris; latior elementis; qui illum continere valuit, quem totus mundus capere non potuit.* O blessed wombe, wider then the heauens, broader then the earth, larger then then the elements; which was able to containe him, whom the whole world was too little to receiue. And to say truely, where could vertue in the pourpris of this vniuerse, haue picked out a fairer mansion? It seemes to me that Women were erected of purpose for her to sojourne in; and that, by the hand of God himselfe, who built her, built her I say, (for this is the proper word, by which the mouth of wisdom in the originall expresseth hir creation) to shew the absolutenesse of his skill, in the closing vp of his worke. But *Calummie* suggesteth here, that she was built indeede, but the



foundation was a crooked rib.

*Inde genus curuum, placida virtutis inane.*

And from hence a crookednesse both in manners and behauour hath euer since descended by way of propagation, from hir to hir posteritie; which I will no otherwise confute, than by condemning such of ignorance, as haue beene authors of this improper speech: Art would haue termed it an Arch, which of all kindes of Architecture is both the firmest, and the fairest. But this is not the period of their traducements: they will sceme to tax the Artisan himselfe of error and mistaking. He made hir for a helpe, say they, to Man, when she fell out to be nothing lesse; as if that patron of all exemplary goodnesse had beene ill aduised in his ends. They consider not the fault is in themselves, if they proue contrary to his intention. Their owne peruersenes is that, which maketh them such as they report them. Let *Phabus* haue the guiding of the day and ye shall see it cleare and lightsome, but if *Phaethon* haue

haue the mannaging of those steedes, his presumptuous ouerweening wil go neere to set all things in combustion. I but, say they, she was according to that Spanish adage; *Armas del Diablo: cabeza del Pecado: destruccion del Parayso*; The sword wherewith the diuell cut the throate of mans felicitie; she was the head of sinne, the ouerthrow of Paradise. But let them consider the good they gained by this hir error, and transgression; and vnlesse their foreheads bee of Adamant, they will recant those blasphemies and cry out with a better reformed zeale, *O fœlix culpa, quæ talem, ac tantum meruit Redemptorem! O necessarium Adæ peccatum, quod Christi morte deletum est!* O happie fault of *Eue*, which stood in neede of such a worthy, and so mightie a redeemer! O needefull offence of *Adam*, which was not to be cancelled, but by the death of Christ. Then was it, and not till then, that the doores of those euerlasting tabernacles, in which the king of glory hath his residence, were opened vnto wretched



ed Man. He was driuen out of an earthly Paradise by one Angel, that he might be welcommed by Legions of them into a heauenly one, whereof that other was but a figure and a type. And this it may be, was the cause why God after the time of her fall, and not before, entitled hir *Hewah*, the mother of the liuing. I will omit many things, and not insist vpon any long.

Hir brest is as a precious cabinet in which the choifest of all Virtues are preserued. Our Sauour himselfe could not but wonder at the faith which hee found in the woman of *Canaan*, and forgot not in the height of his admiration to crown it with applause. Malice notwithstanding would perswade the world, that their outside is a shop for vanitie; their inside a ware-house for impietie; that conscience in them is but peeuishnesse; chastitie, waywardnesse, and gratefulnesse a miracle. In a word, that their bosomes are fuller of mischiefes and disasters, than euer was *Pandoras* boxe: and that like the  
Apothe-



y Apothecaries painted pots, they may be  
e faire without, yet full of poyson within.  
a And surely I must needes confesse, that  
s there are some, on whom she may iustly  
y fasten these reproaches. For howsoever  
e the matter be the same, there is a difference  
r notwithstanding in the forme. The  
finest cloth hath a list, and the purest  
gold, is not without some drosse. But let  
not preiudice, like one of *Circes* charmes  
worke such a fearefull metamorphosis  
vpon the mindes of men, as to make reason  
brutish; iudgement and vnderstanding,  
things of little sense. Let them not  
shew themselves, like bores, as ready to  
roote vp a bed of roses, as a dunghill: but  
consider that the earth hurteth not the  
sunne, with those mistie vapours, and ex-  
halations, which she breatheth forth a-  
gainst it; but depriueth her selfe by them  
of that comfort, which the chearfulnessse  
of his beames would otherwise afford  
hir. And so from these generall notions  
and conceits of Womens worthinesse, I  
will now slide to some particulars, a-  
mongst

mongst which their Beautie is the first  
that offereth it selfe to be considered. all  
to  
it,  
th

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CHAP. 2.

*Of their Beautie.*

**T**His is that blazing light which vir-  
tue like another *Hero*, setteth vp in the  
face of Women, as in the turret of hir ha-  
bitation, to guide thereby the course of  
those generous and heroicall *Leanders*,  
who being enamoured of hir faire de-  
sarts, cannot brooke that the threates  
and menaces of a rebellious fortune  
should hinder them from repaying to  
hir lodge, or that any other disastrous ac-  
cidents whatsoeuer, should preuent  
their affection from making a personall  
presentment of their seruice, to so sweete  
and heauenly a mistrisse: It is the onely  
harbinger, which prouideth a resting  
place both for hir and hers, whitherso-  
uer they doe goe: it is the loadestone of  
all



all hearts; and in a word, a load-starre to all eyes. Beasts onely cannot discern it, and let them bee in the role of beasts that doe not honour it.

The force thereof is such, as hath enforced the greatest conquerours to submit their glory, and to cast the trophies of their victories, as ensignes of their subiection at hir teete. *Sampson*, who like another *Atlas* could carrie cities on his shoulders, and by the vigour of his arme which serued him as an armie, both confront and confound the batalions of his vncircumcised enemies; did notwithstanding this his more then naturall strength, become an homager to hir. *Salomon* for all his wisedome was made hir liegeman; and *David* who in his youth had ouercome the Lion and the Beare, and did afterwards vanquish that prodigious *Philistim*, the thunder of whose Threats proclaimed nothing but terrour and amasement to the *Israelites*: vpon the sight of *Bersabe*, & that at a sufficient distance, was captivated by hir comelinesse.

*Darius*



*Darius* may be so great in power, that all regions may feare to touch him. Yet *Apare* his concubine will dare to take the crowne from his head, and set it vpon his own. If she strike him, he must be patient, & when she any way distasteth him, seek by flatteries and smooth insinuations to worke his reconcilment. 1. *Esd.* 4. v. 30.

What should I tell you how *Achilles* doted on his *Brisis*? or how *Alcides* was enthralled to his *Omphale*? The very Gods themselues, if any credit may be giuen to the fictions of Antiquitie, haue acknowledged by their submission, a greater deity in womens faces, then their owne. Beautie euen in the capitoll of heauen hath hung vp many monuments of hir conquests. And hence it may bee, grew that speech of *Leonidas*, who, when he beheld an image of *Venus* armed, said, it was more then needed, considering how, when shee was naked, and altogether vnprovidd of such steely complement, she had subdued *Mars* himselfe. It is not then for any mortall eye to withstand

stand the fiercenesse of hir assault. Virtue  
it selfe can bee no armour of prooffe a-  
gainst hir shot.

*Hir darts pierce deeper, and wou'd swifter far,  
Than the sharpe arrowes of the God of war:  
Who would be sure his enemies should die,  
Must touch his weapon with a womans eye.  
Ioue, though he held the thunder in his hand,  
Was faine to stoope, when Leda did command:  
Bright Phœbus found in Daphnes lookes a  
Which scorcht him more, than he this (flame,  
(earthly frame.*

*Arcefilaus* an auncient statuarie, to re-  
present the fulnes of hir power vnto vs,  
made a Lionesse of marble, and about it  
many little beauteous Cupids, sporting  
themselues therewith in fundrie man-  
ners. Some made it drink out of a horne,  
some put shooes vpon the feete of it:  
some tied it with ropes vnto a stake: all  
of them according to their seuerall hu-  
mours made it the subiect of their de-  
lightfull pastime. The beast transported  
as it were with the fairenesse of those ob-  
iects,



iects, seemed to forget hir sauage nature,  
and to ioy in the course of their proce-  
dings. And surely it hath often hapned  
that beautie hath abated the edge of fu-  
rie; & set a milde aspect vpon the face of  
crueltie. She hath forced tyranny many  
times to alter his rougher dialect, and to  
vtter filken words at hir entreatie.

*Nought vnder heauen so strongly doth allure  
The sense of man, and all his minde possesse,  
As beauties louely baite, that doth procure  
Great warriors oft their rigor to repressse,  
And mighty hands forget their manlinesse,  
Drawn with the power of an hart-robbing eie  
And wrapt in fetters of a golden tresse,  
That can with melting pleasance mollifie  
Their hardned harts, enur'd to blood & cruelty*

Yet euen this in women (and in them  
alone of all the creatures in this world it  
hath hir chiefeft perfection) standeth lia-  
ble to scandall, Enuie maketh it a pro-  
uerbe, that *If she be faire, she must be foolish*  
but the spirit of truth confuteth it as a  
popu

popular vntruth, with the example of *Sarah*, who notwithstanding hir excellencie in this kinde was such, as had so set on fire the heart of *Abimeleck*, that if God himself had not interposed his authoritie, shee must haue beene of necessitie the spoile and prey of his intemperancy; was endued besides with such an extraordinarie measure of knowledge and discretion, that the Lord commanded that worthy Patriarch hir husband to shew himselfe in all things obedient to hir directions. *Ester* by meanes of both preuailed so far with King *Assuerus*, that she deliuered hir people from the merciles proiects of their oppressors, and made them fall into the snares, which they had laid for others.

What should I speake of *Iudith*, or of *Deborah*? the one so famous for the deliuerance which shee procured hir countrie: the other for the prudent gouernement, whereby she did long protect it? both of them notwithstanding most remarkable for their eminencie in both.



I could leuie infinite examples out of the writings of prophaner authors to conuince this errour; but I see, that euen common sense doth giue it the fatall blow. For indeede, where should we looke for knowledge, but in hir whose first ambition was the height of knowledge.

It is not vsuall for any to couet, what they doe not conceit. The silly Paifant regardeth a pearle no more than *Esops Cocke*, because hee knoweth not the vse thereof. The Queene of *Shebas* repairing to king *Salomon*, gaue *Israel* an ample testimony of hir vnderstanding.

But if according to that *Tuscan phrase*, *tutto vâ in scorza*, all be in the barke, and nothing in the bodie; If there bee onely a superficiall tincture, an outward dye, not woaded with any graces or abilities, which might colour it in graine, this *Sanctuarie* will afford them no protection. I must liken them my selfe vnto a ragged wall, whose deformities are hidden with some curious peice of hanging: or to  
those

those carriages of state, which are couered ouer with embroidered sumpterclothes, when the loading consisteth of nothing peraduenture but lome and rubbish; or last of all to a stately building, which putteth the weary trauailer a farre off, in minde of some great inhabitant, but when he draweth neere vnto it, hee findes there is onely some poore decrepit beldame, and hir curre, residing in it. *As a iewell of gold in a swines snout, saith the mouth of Wisdome, so is a faire Woman, which is without discretion. Prou. II. 13.*

*Olympias* derided a lustie Gallant of hir Court, who had matched himselfe, as she well vnderstood, with one of the louliehew, but looser crew, and said, that if he had beene a creature endued with reason he would neuer haue made his eyes the instruments of his contraction.

*Venus* was seldome pictured without the graces by hir. Antiquitie held them for hir true and faithfull assistants, without whom she would not willingly doe any thing. Hereupon it is reported, that



when *Paris* was to reward hir with the due price of hir perfections, thee did not onely summon them, but *Hymeneus*, *Cupid*, and all hir little louekins, to come and deliuer their opinion & their counsaile in that businesse. And out of question where these are wanting Beautie is but imposture. It is the diuels masking-suite, wherewith impietie and impuritie doe many times disguise themselves. Yea whensoever the spirit of darknesse would seeme an angell of light, he findeth not in all his ward robe a fitter habit. There are many though, which make this the onely ground of their affections; and which, like little babies, so the couer of booke begay, respect not the contents. But alas! they suffer themselves to bee guided by an *Ignis fatuus*, which without much warinesse will leade them to their owne destruction. The loue of beautie argueth a lacke of reason, and cometh as Saint *Hierom* saith within an inch of madnesse. Wisdome will neuer be deluded with these appearances; so the lining

ning be good, let the outside be what it will. She knoweth that the foule toade may haue a faire stone in his head, that the fine gold is found many times in the filthie earth; and that the sweete kernell lieth often in a hard shel. Yet I must needs say with the Poet.

*Gratior est pulchro veniens è corpore virtus.*

That virtue liketh hir much better, when she findes it in a comely lodging, then when she is bound to seeke it in an ill fauoured creature, like a pearle in a dunghill. Such as would bee protected here therefore, must produce their warrant. If they be black without, they must make it appeare by their manners and behauour that they be beautifull within; and so on the contrary, if they bee spotlesse in body, that they be spitelesse in minde; if they be faire as the moone, that they be likewise pure as the sunne, or it will aduantage them but little, to make this therrefuge of their safetie. She that hath a faire body, but a foule minde, is like vnto him that hath a good Ship, but



an ill Pilot. The period of that Panegyricke, which was penned by the Psalmist in praise of the kings daughter, was this, *That she was all glorious within.* And surely in such as are not so, neither beauty, nor embroderie can iustly challenge the name of ornaments.

It is not purple, needle-worke, or precious stones that must adorne and beautifie a woman.

These be arguments of hir wealth, not of hir worth, and get hir nothing but a popular applause.

*Pulchrū ornatū turpes mores peius cæno collinunt,  
Lepidi mores turpem ornatū facile factis cōprobāt.*

Ill gestures defile good garments, but virtuous conditions are a rich lynyng to a meane outside. If she would therefore be the subiect of discreeter admiration, shee must esteeme these accessory adiuncts, no better, then did *Lysander* those jewels and costlier tyres, with which the tyrant of *Sicilie* did court the loue and affection of his daughters. She must eye them with no greater respect, then shee would

would the trappings of a horse, which adde not to the goodnesse of the beast, that beareth them; and weare them not so much for fame as for fashion. Virtue must be hir chieftest garnish. Beautie may procure delight, but it will hardly purchase loue, vnlesse temperancie and modestie, like two iudiciall Schoole-mistresses, haue the fashioning of hir carriage and conuersation.

*Donec eras simplex animus cum corpore amari;  
At mentis vitio lesa figura tua est.*

I lik'd thy body as I did thy minde  
Whilst in thy bosome I no craft did finde;  
But those vile cankers, which haue gnawn thy  
Haue marr'd thy fauor) made thy beau- (soule  
(ty foule.

And so from hence will I now turne  
the course of my discourse, and come to  
speake a little of their Chastitie, a thing  
excellent in many, yet traduced by the  
most. For behold, *Hylax in limine latrat*, I  
heare it closely pursued with hue and  
eye crie, euen in the very entrance.



## CHAP. 3.

*Of their chastitie.*

**E**Ternall God in his almighty power,  
 To make ensample of his heauenly grace,  
 In Paradise whilome did plant this floure,  
 Whence he it fetcht out of hir native place,  
 And did in stocke of earthly flesh enrace,  
 That mortall men hir glory should admire  
 In gentle Ladies brest, and bounteous race,  
 Of woman-kinde it fairest floure doth spire,  
 And beareth fruit of honor & all chaste desire.

*Bias* yet when he was demanded of a certaine friend, whether it were better for him to marry, or to liue a batchelour as he was; made answer, that if *she whom he tooke were faire, she would be free of his fauours; if foule not sparing of his faults; as if beautie were a badge for bawdie: deformity nothing but a signe-post for dishonestie; and that all Women in generall*  
 had

had so abandoned themselves to lust and  
luxurie, that moralitie hauing no longer  
the rule of their affections, they grew  
desperately carelesse of their honour.  
Somewhat answerable to this is that of  
the Poet,

— *casta est quam nemo rogauit*  
*Aut si rusticitas non vetat, ipsa rogat.*

*That woman's chaste, and holdeth out alone,*  
*Who neuer was besieged by any one;*  
*Or did not rusticke bashfulnesse preuent,*  
*To yeeld without assault could be content.*

*Martiall* hath an Epigram of the like  
nature, but composed in somewhat a  
more charitable straine, as by the sub-  
stance of it doth appeare.

*Quæro diu totam, sophroni Ruffe, per urbem,*  
*Si qua puella neget; nulla puella negat.*  
*Tanquã fas non sit; tanquam sit turpe negare;*  
*Tanquam non liceat; nulla puella negat.*  
*Castâ igitur nulla est? castæ sũt mille, quid ergo*  
*Castâ facit? non dat, non tamen illa negat.*



I seeke if any wench deny,  
*Sophronius*, vp and downe:  
 But not a wench which doth deny,  
 finde I throughout the towne;  
 As though it were a wicked thing,  
 and whence disgrace might rise;  
 Yea no way lawfull to deny;  
 no wench at all denies.  
 Be none then chaste? yes out of doubt,  
 we thousands chaste may call:  
 What then doe they? they do not grant,  
 yet nere denie at all.

Which harsher censures, whether they  
 proceeded from the discontented hu-  
 mours of these particular persons onely,  
 whose feete well felt where the shoe did  
 wring them; or from a generall depra-  
 uation rather of those times, I know not.

*But there are many hold it as their creede,  
 That all of them are false, if they be tried:  
 If some seeme chaste, it doth of this prceede  
 They haue the wit to doe, but not be spide;  
 And know by deep dissembling & good heed,  
 With*

*With sober lookes their wanton lust to hide.*

With these the Satyrift giueth vp his verdict, & finding chastity for the rarenes of it in those ruder times, as prodigious as either a milke-white Rauē, or a cole-blacke swanne, examineth such as goe about to wiue, what hellish furies they be which driue them to it; and wondereth that any, considering the world affordeth such infinite store of neck-ties, so many loftie turrets, and deeper wels, should endure to yoke themselues to the vicious imperfections of a creature so lasciuious and imperious.

—— *Tarpeium limen adora*

*Propus, & auratam Iunoni cede in uencam,*

*Si tibi contigerit capitis matrona pudici:*

*Pauca adeo vittas Cereris contingere digna.*

Within the temple prostrate on thy face,  
Offer the gods thy prayers in any case;  
To Iuno then, vvith loud, but hallowed cries,  
A horne-guilt Heifer see thou sacrifice,  
If thou a wife hast got, that's free from blame,  
Chast



Chast in hir life, and spotlesse in hir name;  
 So few there be, whose purer worth appears  
 Such as may claime the garlands *Ceres* weares.

But out of doubt, these are not the legitimate children of a staied conceit. Ielousie that adulterate & spurious brat of loue and feare, was their onely fire: and indeede this is a monster, which neuer looketh vpon virtue, but with a froward and suspicious eye. It resembleth in effect the lue, which doth alwaies hurt that most, which it most embraceth. Such as haue it in their braine, wil not be perswaded, but that which affordeth pleasure to themselves, doth giue the like contentment to others. *Bassa Ionuses*, who with his sword, as with a pen of steele drew the conueighances, which did enstate his Soueraigne *Selymus* the first in the territories and dominions of the *Mamalukes*, became so desperately enamoured of the beauteous Lady *Manto*, by birth a *Gracian*, but by the chance of warre his prisoner, that he did not onely admit hir to his board, but of his captiue made hir in a while

while the lawfull partner of his bed. And for a time they so delighted in each others loue, that as the Poet said of *Cephalus* and *Procris*.

*Non Iouis illa viri thalamos preferret amori:  
Non hunc quæ caperet, non si Venus ipsa veniret,  
Ulla erat; æquales urebant pectora flamma.*

T' was not the state, nor soueraigntie of Ioue  
Could court hir chaste affectiōs from hir loue;  
Nor was there any Venus in the skies,  
Could frō hir looks withdraw his greedy cies:  
Both like true Turtles, wheresoere they came,  
Consum'd, and wasted in one equall flame.

But desart we know is the fewell of desire; and good, whether it bee sensible, or such as reason leadeth vs to seeke; is loues sollicitor. It is the generall obiect of each mans appetite, of each mans will, and therefore they which possesse it; are no lesse tormented with feare, then they which yet pursue it. It is a treasure, which the more they ioy in, the lesse secure they grow of their enioying. They are prone to belecue, that what their owne  
palate



palate doth like, cannot but like anothers.  
 Witnesse this worthy Souldier, who by  
 doting on his *Mantos* face, began to doubt  
 of hir faith.

—*facies, etasque iubeant* (mores.  
*Credere adulterium; prohibebant credere*

Hir age, and beautie wild him to beleue,  
 That hir falsedealing gaue him cause to grieue  
 But when hir virtuous carriage he did eye,  
 His hart relēting gaue those thoughts the lie.

Yet in the end he suffered himself to be  
 so farre transported with this frensie, that  
 like a glutton, who fearing that any shold  
 wrong his mawe by intercepting the dish  
 it most delighted in, catcheth at it so  
 rashly, and so roughly, that through his  
 inciulity he beguileth himselfe, and plea-  
 sureth onely the earth with the purchase  
 of his greedinesse; hee altered quite the  
 scene of his proceedings. His words were  
 now not accented with love, as before-  
 time they had beene. He vnaccustomed  
 himselfe to Cupids dialect, and neuer vt-  
 tered

entered his minde vnto hir but in a tragicall  
by and churlish key. To bee brieft, his rage  
could finde no rest, till such time as hau-  
ing chosen his weapon for the Physitian  
of his Furie, hir purer bloud was made a  
res. purging Potion for his lealoufie. Many  
to the great impeachment of Womens  
worth haue bin sicke of the like distem-  
perature. Their Vnderstanding hath had  
no Tutor, but their owne idle Fancie,  
which hath settled in them such erroneous  
opinions, that what through preiudice  
and passionate Affections, they will by  
no meanes bee perswaded that Honestie  
and Beautie can euer harbour vnder one  
roofe; but that there is so great an Anti-  
pathie betwixt them, that like *Castor* and  
his *Pallux*, they shew not their motions to-  
gether in one Spheare. And here they  
instance their assertions vpon that fire-  
brand of *Greece*, which being brought to  
Troy, did set it on a flame; and for better  
confirmation of their heresie produce  
that saying of the Poet,

*Forma-*



*Formosis leuitas semper amica fuit.*

Loofenes was stil companion to the faire.

But those alas must be very narrow eyde, who if a Gnat but spread his wing betwixt them and the Sunne, doe thinke it is eclipsed.

One drop of poyson cannot infect the Ocean, though a little leauen may peradventure sower a great lumpe. It were ridiculous for any man to contemne the Rose because there is a prickle in the bush or neglect the Corne, because there is some cockle in the Barne.

*We should not let th'ensample of the bad  
Offend the good; for good by paragones  
Of euill, may more notably be rade: (tong;  
As white seems fairer, ma'cht with black at-  
Ne, all are shamed by the fault of one. Sp. T. Q.  
For lo, in heauē, wher as al goodnes is, Cant. 9.  
Emongst the Angels, a whole legiōe  
Of wicked sprights, diafal from happy blisse?  
What wōder thē, if some of womē al cō misse?*

As there is often a Mars his heart in a  
Cupids

Cupids body; so may we many times discover a Diana apparelled in the garments of Venus. Witnesse *Sarah, Rebekah, Rachell & Susanna*, with diuers others which stand vpon record in the Court-roles of Heauen for their vnmatchable perfection in either kinde. I could bring both *Lucrece* and *Penelope* vpon this Stage, and make their well knowne worthinesse the pampering foode of my discourse, but I will omit to speake of them: as likewise of hir, whose husband, it may be, comming somewhat neere the lips of his mistresse, and finding himselfe denide the complement of his desire, because his breath was noisome and vnsauourie, came home and blamed his wife, for hauing neuer informed him of that defect: when shee, good soule, out of hir chaste simplicity replide, *She knew not but that all mens mouths had smelt like his*. The daughter of *Ericus*, Gouvernour of *Calcis*, the chiefe towne in the Island of *Eubæa*, being taken by the *Turkes*, was for hir extraordinary beaury, as the choicest part of all the spoile, presented

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sented vnto Mahomet the second, whom when hee could neither by threats, nor flatteries conforme to his desires, he most inhumanely commanded to be slaine.

But *non est admirationi una arbor*, saith the Philosopher, *ubi in eandem altitudinem tota sylua succrescit*. What should wee make particulars the subiect of our admiration, when Histories giue vs notice of whole countries peopled with Women of no lesse desart.

The *Lacedemonians* were generally so Chast, that when *Geradas* was asked why *Lycurgus* had made no lawes for the punishing of Adultery: his answer was that amongst them there was not one addicted to such incontinencie; But if there were, said the stranger: why then said he, he should pay for the forfeiture of his misdeede, a Bull of that growth and bignes, that standing vpon the top of the Mountaine *Taygetus*, he might drinke out of the river *Eurotas*. It is impossible, said his Guest a creature of that greatnes should be found. *Geradas* assured him with a smiling

ling countenance, it was no lesse impossible, that *Sparta* should afford within hir confines any such offender.

One of the meanest amongst them both for birth and breeding, when a Chapman as she stood in the Market to be sold, demanded of hir, whether shee would proue honest if he should buy hir; replide vpon the instant. *I wil proue honest though you should not buy me.*

The *Cianians* were so free from any taxation this way, that for the space of seauen hundreth yeares it was neuer known that any Matrone amongst them had vnloosed to a stranger the girdle of hir honestie; or any Virgin bestowed vpon a lustfull friend the floure of hir Virginitie.

The Easterne *Indians* did neuer prostitute their Bodies, but to him, who did present them with an *Elephant*; and that the law permitted them to doe, with no little approbation of their worth, that could be valued at so high a rate.

Those religious and holy Vestals, who had the charge of that immortall and sa-



cred fire, which was by *Numa* consecrated to the gods, were so respected for their spotlesse puritie, that if by chance they met at anytime some wretched malefactor, who by the appointment of iustice was conducted to his Death, they had a priuiledge to reprieue him: so that the Votresse vpon hir deposition would affirme that the encounter was onely casual.

Poets enforme vs that *Venus* had hir chariot drawne by swannes, to signifie vnto vs, that Women as they labour to bee neate and cleanelly in their Clothes, should strue to be sweete and comely in their Conuersation. Many may peradventure make it their delight, to stand & gase vpon the Estrich for the rarenesse of hir Plumes; but not any will make it the dish which their Appetite shall feede vpon, because of the ranknesse of hir flesh. They must harbour therefore alwaies a speciall care within themselues, that as they haue *Vultum Veneris*, the badge of Beautie in their Face; they haue likewise *cestum Veneris*

*neris*, the markes of Virtue in their Forehead; least want of grace in their outward gesture, might make their inward goodnesse liable to misconstruction.

Chastitie must haue settled Grauitie for hir Vsher; and for hir waiting-woman, bashfull Modestie; or she shall neuer procure respectiue reuerence and obseruance from those that doe behold hir. If Ladies of noble rancke & quality, should now and then, though but to sport their Fancie, lay aside the ornaments of their state, and without their vsual attendance shew themselues abroad, disguised in some wanton manner, I doubt not, but they would quickly finde, that many not acquainted with their intent, would not sticke to ranke them in the role of Courtisans, nor yet to rayle vpon them in a phrase, which onely fitteth creatures of that condition. Immodesty is like a Vintners bush, which giueth euery man direction, where he may call for wine. Women alone are said by scandalous and tra-

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ducing Spirits to giue it countenance, a little therefore now of this; as likewise of the contrary.

#### CHAP. 4.

##### *Of their outward modestie.*

**I**T is an iniurie to Virtue, to be committed alwaies close prisoner to the Heart. she desireth to looke out at the eyes, and to goe forth now and then in the words. If shee see hir selfe restrained of this libertie, she will goe neere with grieve to fall into a heetlike Feuer, and so to die of a languishing Consumption.

*Euill words are, as the Apostle saith, the very gangrenes of good manners; if they cate them not out, they will at least deface them. If Women haue immodest lookes, it will auaille them little for auoiding the worlds censure, to haue honest hearts. A booke is censured many times, by what the title promiseth; and Siluer,*  
into

into what fashion soeuer wee melt it, though it cease not to be siluer, yet the outward stampe is that which maketh it currant.

*Crassus* had a liking to a goodly Manor belonging to a certaine Vestal, which that he might the better purchase, hee tooke occasion to meete with hir in sundrie places, & at sundrie times, omitting nothing in his carriage & conuersation, which might any way endere him to hir; but by this courteous entercourse hir Innocency grew to be suspected, and in the end, (as Malice is euer ready to picke a hole in Virtues coat) shee was publikely accused, to haue incestuously conuersed with him. *Postumia* was a little too much inclinde to laughter, and now and then delighted freely to discourse with Men, but this hir freedome brought hir to bee arraignd as an Adulteresse, wherof when shee had thoroughly acquitted hir selfe. *Spur. Minutius*, the high Priest absolued hir, but withall aduised hir, *ne verbis vite castimoniam non equantibus vteretur*, so to



order his life thence forward, that the outward fashion might not prejudice the inward forme.

Forbearance of the Action is no sufficient demonstration of a chaste Deuotion. 'Tis from the settled disposition of the Will, that this purer Virtue doth receiue his forme. A certaine Spanish Lasse hauing passed through the hands of Souldiers; *God be thanked*, said shee, *that once in my daies I haue had my fill without sinning.* But herein silly wretch, she decciued his selfe: for howsoeuer Violence were Prologue to the fact, the delight shee tooke in the performance conuinc'd him of a fault.

Some could be content to haue it, but they would not bee thought to desire it. They wish another would foile them, when of themselues they haue a will to fall. Such as are truely modest, and such assuredly are the most, will not sticke to make their liues the ransome of their Fame: for feare, though they consented not to the doing, they might be thought

to bee well enough contented with the deede.

*Theoxena* to free hir Sisters children and hir owne from the lasciuious embraces of King *Phillip*, put weapons into their weaker hands, and perswaded them *Vt imminens ludibrium morte effugerent*; to rescue themselves by Death from imminent disgrace, wherein she had no sooner preuailed, but with a heroine resolution she shewed them by hir owne example, that what shee had taught them, was easie to be done.

*Hippo a Grecian*, when the Shippe in which shee trauailed was taken by the Enemy, cast herselfe immediately into the soft embraces of the sea, to free hir Honour from the luxurious courtship of hir Foe. A Gentlewoman of *Capua* did the like. But these examples are a little too vehement, that which followeth is somewhat more considerate.

*Cn. Manlius* hauing giuen the *Galathians* a mighty ouerthrow at the mount of *Olympus*, there was amongst the captiues that



that were taken. *Chiomara*, the wife of *Orgiagontes*, a Ruler in that Prouince of some note, who being compelled by the Centurion that had hir in custody, to satisfie the beastly appetite of his debauched affections, imparted afterwards the wrong she had receiued, to some of hir friends, who were come thither to redeeme hir, and willed them to kill him as hee should kisse hir at the farewell. This done, she caused his head to be cut off, and bringing it home in hir own lap, cast it for a present at hir husbands feete who vented the passions, which the sight thereof had stirred vp in his bosome, with words which fauoured somewhat of reproofe: *O Woman, faith is an excellent thing:* But she confronted his pitie with hir own puritie, and told him, *It was more excellent by farre, there was but one man liuing, that euer knew hir.*

A *Vestall* Virgin to preuent the violence of an vnlawfull pursuite in a Prince, who much affected hir for the beauty of hir eyes, plucked them out hir selfe, and hau-

having cast them on the ground before him, bad him glut himselfe with those traitorous objects, which had conspired with his lustfull Thoughts, to make hir a prey to Infamie. A Gentlewoman of *Portugall*, to cut off the importunacie of diuers, who in the time of hir widowhood, did continually sollicite hir for some nightly kindnesse, fearing least the flesh might in the end betray hir, seared vp those naturall parts with a burning fire-brand, saying : *God forbid that for thee I should euer fall into so foule a sinne.*

*Fatua*, the wife of *Faunus* from the day of hir marriage was neuer knowne to be the object of any masculine eye, but hir Husbands. She did not fashion herselfe according to the Moone, who then looketh merriest, when the Sunne is furthest off: but to the Marrigolde, which neuer openeth it selfe but whilst he doth eye it. *Zenobia* so much renowned in the East, for many singular virtues and abilities that were in hir, neuer imparted herselfe, no not to the partner of hir Bed, any longer



ger, then she knew hir selfe not to be with Childe.

*Pulcheria*, sister to the Emperour *Theodosius* the second, and rightly so named for hir more then ordinary beauty, both in body and minde, matched hirselfe to *Marcianus* with no other intent, then to adde thereby some strength to his authoritie, as well appeareth by the conditions, to which shee first of all had tyed him. *viz. That either of them should for ever preserve their Chastitie untouched*; a thing which was willingly accepted of by him, and thoroughly performed by both.

The *Milesian* Virgins, whether through the distemperature of the aire, or vpon any occasion of discontent, I know not, were on the sudden possessed with such a furie, that neither the prayers of their friends, nor the teares of their Parents, could diuert them from an obstinate and selfe-wild resolution, which they had to hang themselves, and many notwithstanding the warinesse of their Keepers, to  
the

the terrour and amasement of the whole Citie, did continually by subtile flights and deuises, giue these their tragicall purposes their determinate effect; till at the lēgth one of the wisest Senators caused a Law to bee proclaimed, *That whosoever in that manner did abridge hir daies, should after hir death be carried naked through the market-place*: the consideration of which dishonor, such was their settled Modesty, did not onely restraine them, but free them from this frenzie. *Shamefastnesse*, is nothing else, saith the Philosopher, but a feare of Ignominie and iust Reproach. These Virgins were so sensible thereof, that to remoue it euen from their Ashes, they were content to forbear that which they most desired.

I could muster vp an armie royall of those heroicall examples, to destroy those Monsters, which make the Virgin fame of Women their tributarie foode. But who seeth not, that euen the most of those few, which are Actors of vnciuill parts, can produce Men for their Authors. Such



a one who preferred hir Honor before hir Life, hath notwithstanding for hir safetie of hir Husband suffered it like litter to be trampled on by the Lust of a deadly Enemie, and done that for him, which she would by no meanes haue committed for hir selfe. There are of those, who for their Husbands profit and aduantage doe lend their bodies out, and that by their expresse appointment and entre-mise. *Phaulius* the Argien offered his wife vnto King *Philippe* through ambition; as *Galba* did out of curtesie and ciuilitie; when hauing feasted *Mecenas* at a Supper, and finding that his wife and he beganne with signes and glances to plot a further matter, that he might the better shoulder vp their loue, hee feigned a heauie sleepe, which he auouched with no little grace. For vpon the instant a fellow being emboldned thereby to cast a theeuish hand vpon his Cup-borde of Plate, he cried out vnto him freely. *Stay, stay, thou knaue, seest thou not, that I sleepe for none, but for Mecenas?*

*Phedo*

*Phado* a Philosopher, after the desolation of his Countrey, made the prostitution of his wife, the substance of his Reueue. And how many be there amongst vs, who cull out the choicest Beauties of of the Land, and hauing married them, stall them afterwards, as they doe their Wares, with no better intent then to procure themselues that good which *Pharaoh* did to *Abraham* for *Sarahs* sake? In a word, if wee examine euery thing but with indifferencie, we shall find, let Women be what they will, they cannot possibly be so bad as Men.

*For when a man is bent to speake his worst,  
That in despite of Women he can say,  
He calls them but incontinent and curst,  
No greater fault he to their charge can lay:  
To rob, to spoile, houses to breake, and burst;  
Whole Cities, Towns, & Countries to betray;  
Vsurie, Murder, ~~and~~ all such sinnes appeare  
Proper to Men, Women of them are cleare.*

Againe, that euen in those things,  
wherein



wherein we report them faulty, they can vnburthen themselves on Men, as on the sole Sollicitors, and Counsellors of their irregular proceedings. *Ahashuerosh* will not suffer a Virgin to come neere him, till after sixe monthes purification with oyle of Mirrh, and other sixe monthes with pleasant odours, and sweete perfumes.

Some Husbands haue such curious eyes, that if their wiues want colour of their owne: they must seeke for a supply. They had rather behold them artificially painted, then naturally pale. This is that which tieth their Affections to the perch, which otherwise peraduecture being proue to bate at any thing, would get on wing & follow game. But alas! they consider not that as *Pythias*, *Aristotles* Daughter was wont to say, *The fairest colour in the face of a Woman is that, which ariseth from hir bashfull Modesty*; and that onely Blushes are the Scarlet Robes in which the Graces delight to shew themselves abroad. She that is cloathed with these virimilion Habits

bits, and hath this glorious tincture in his Countenance, neede not feare the rude assaults of an Elephant, nor start at the fierce incursions of a Bull. It is a Shield of surer temper, then that of *Pallasto* defend his Honour from inuasion. *Pudor arx pulchritudinis*, saith *Demades*: It is Beauties fortresse: and according to *Saint Bernard*, *Venustatem ingerit gratiam auget*; it addes comelinesse, and giues an encrease of grace. The brightnes of it daseleth the eyes of Sinne, putteth Lust out of his part; and maketh Temptation to forget his *Qua*. Those other borrowed decencies, are nothing but meere sophistication and imposture. An able iudgement will neuer suffer it selfe to be deluded by them. The King of *Ethiopia* viewed the sumptuous Garments that were sent him for a present by *Cambyses* Emperour of *Persia*, with no little admiration, but when hee vnderstood by those that brought them, that the purple die they were of, was an inuention of Men: Surely said he, *both the garments and the men are*

E

full



*full of deceit.* The application would be fit, if charitie did not suppress it.

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## CHAP. 5.

### *Of their supposed Pride.*

**P**Ride had hir originall in Heauen, but hauing forgotten, as it were, the way, by which she fell from thence, could neuer since returne. Like an exile did she pace the Earth, and found no habitation, till some say Women tooke hir in, and made their hearts the setled place of hir abode. Conformable to this is that vnhalloved fiction of another, who reporteth to the world, how Sathan, that sworne enemy to Man, hauing matched himselfe in mariage with Iniquitie, had by hir nine children, which he placed with seuerall persons, sitting in disposition to their seuerall humours and inclinations in manner following. *viz. Simonie* with Priests, *Hypocrisie* with professors, *Oppres-*

*Oppression* with Nobles, *Vsurie* with Citizens, *Deceit* with Merchants, *Falsehood* with Seruants, *Sacriledge* with Souldiers, *Pride* with Women, *Luxurie* with all.

*Plutarke* condemneth those of his time as ouermuch addicted to the seruice of this hell-borne Fiend. The Egyptian wiues, saith he, by the decrees, and ordinances of their Ancestors, were forbidden the vse of Shooes, to put them in minde, that it was their dutie to keepe still at home, a point which many now obserue, but alas! out of another respect. They will not stirre abroad, saith he, because they haue not their embrodered Pantophles, their chaines of Pearle, their costly Carquanets, their Eare-rings, and their Vnions. And behold, me thinkes, I heare some whisper, that by the beating of the Pulse, those of our Age should labour of the like distemperature. For let them be well rigged, and set out, they will be gadding presently with *Dinah*, though the losse both of life, and honour



were the propounded guerdon of their folly. They consider not, say they, that the snail is safe while it harboureth in the Shell; but so soone as shee commeth forth to make shew of hir Hornes, shee meeteth with many lets, which occasion their drawing in againe to hir grieve and shame.

A Woman, saith *Simonides*, should be like the Bee, chaste and frugall, busied still about hir huswuerie; no wanderer at any time abroad, but alwaies carefull of hir progenie at home.

*The vertues that in Women merit praise, (in Are sober shows without chaste thoughts with True faith, and due obedience to their make, And of their children honest care to take.*

How to gouerne well hir Familie should be hir chiefest studie. She should not hunt ambitiously after popular applause, but rest contented with the Conscience of hir owne deseruings, and think it praise enough to bee thought praise-worthy

worthy by such as liue within the boūds  
of hir owne threshold. She should re-  
member with *Thucydides*,

*That those of Women still are counted best,  
Of whom in praise or dispraise mē speak least.*

The *Lacedemonians* could not endure  
to heare their wiues commended by a  
Stranger. They thought it not fit their  
Virtues should be knowne to any but  
to their Husband; and hence it was, their  
Virgins went alwaies open-faced, till  
such time as Hymen had linked them to  
some louing Mate, and then their beauty  
was canopied from the generall view of  
all, and made the solitarie obiect of their  
particular choise alone. The *Turkish* Wo-  
men are forbidden by the *Alcoran* to  
shew themselves vnuailed to any but  
their Fathers and their Husbands. And  
the *Venetians* obserue in a manner the  
like custome, euen at this day say our ad-  
uersaries, but by their fauour it is not <sup>out</sup> of  
any good respect: for in them it is onely  
a depraued and corrupt opinion, which  
the knowledge of their owne wickednes



maketh them carrie off anothers worthinesse. Nor doe I speake this vnadvisedly; for it is a Maxime of infallible truth, *That open suspecting others commeth of secret condemning our selues.* These Women-quellers would seeme to countenance their proceedings, thinking to breake the backe of Innocencie, by overcharging it with scandalous imputations, which they can no way proue by any surer demonstration then their owne adulterate opinions. To what end, say they, is that prodigious varietie of apparell which they vse, but to ensnare the hearts of ignorant and vndiscreeter persons?

*Vni, si qua placet, culta puella sat est.*

If any wench delightfull be to one,  
She's trim enough, and decking needeth none.

Brauerie in ancient English was called Baudrie; and curious Cals in those humbler times, were accounted but the stales of a carelesse Callot. They be the Weres and Nets of Lust. Virtue delights not in them at all: they be things which  
cannot

cannot any way aduantage hir. For as all men know,

*Hir glorious state no borrowed grace doth need  
Hir Beautie findes of skilfull Art no lack,  
She seems as louely in a Shepheads weed,  
As they that weare the Indies on their back.*

In a word, they be the noted ensignes of disorderly Pride, in which the very folds and motions of the Heart are charactered vnto the life. Let vs but cast a serious eye say they, vpon the vanitie of Women in this kinde, & we shal quickly finde them to be the least part of what they seeme; *Inter tot & honestamenta vix inuenies mulierem.* They be fensed in on euery with such innumerable borrels, and fantastick attoures, as Chaucer calleth them, that without some difficultie you cannot discouer what creature it is that beareth them. And from this consideration peraduenture grew that saying of the Comicke; *Negotij sibi qui volet vim comparare, nauim, & mulierem, hac duo com-*



*parato. Nam nulla res magis duaplust negotij habent;* He that would busie himselte indeede, must get him a Woman and a Ship. For there are not any two things in the world that require more trimming. *Dum comuntur. dum peccuntur, annus est,* saith another. They be a yeere in keaming and in curling of themselues.

I might well feare to be swallowed vp of these waues, did not my Genius prompt me, that the Starre, by which I steare my course, bids me not feare the rage of Scylla, nor the threatnings of Carybdis, but on with courage, till I haue worthily atchieued, what I willingly attempted: and I know, let Womens aduersaries make what head they can to overthrow the strength and glory of their reputation, there are exemplarie Virtues enough in hir alone, to protect it from the furie of malignant Tongues; and therefore I will boldly dare to defend them euen from this.

Ignorance it selfe must needes confesse that Pride consisteth more in the Heart, then

then in the outward Habit, and that it peereth as often through a ragged coate, as through a veluet cloake. For if appa-  
rell, iewels, odours, and such like acces-  
sorie complements did giue it forme, it  
were no way possible, that Women  
should be freed from this crime. But al-  
as! these are no other then outward or-  
naments, which howsoeuer peraduen-  
ture they may giue it lustre, can adde  
no life.

Beautie, Birth, and Breeding, if any  
thing (for these be their chiefest peices)  
would cause both tumour and inflam-  
mation in them, were their mindes so  
light and wauering, as some would haue  
them; but we see notwithstanding all  
these, how humble and how debonnaire  
*Rebekah* was, who did not onely out of  
meekenesse satisfie the request of *Abra-  
hams* seruant, then a stranger to hir, in  
giuing him water to drinke, as he desi-  
red, but went hir selfe with all alacritie  
to the Well, and drew some likewise for  
those of his retinue, and their Camels.  
Nor



Nor did the massie Rings, and Bracelets, wherewith he afterwards rewarded this hir kindenesse, alter any way the composition of this settled forme.

It is true that *Vashti* was degraded from hir dignitie, for the rebellious pride and disobedience which she shewed toward hir Lord and Soueraigne; but *Esther* was elected in hir place, who with hir Buxome and lowly carriage found fauour in the eyes of hir *Asuernus*, and forgot not in this transcendent of hir honour the miseries and afflictions of hir distressed Countymen, nor was she euer wanting in the performance of that due respect, which she did owe vnto hir poore friend *Mardoche*. It is true likewise, it may be, that the daughter of *Nicephorus* the Emperour, was so neate and so nice, that shee neuer washed hir but in dew, nor spent hir time in any thing, but in painting, poudring, and perfuming of hir selfe, which brought vpon hir in the end so odious and so loathsome a disease, that for the stench of hir Body, there  
was

was not any could endure to come nigh  
him: all are not yet to be condemned of  
the like. This age as corrupted as Men  
would make it, affordeth many of extra-  
ordinary birth and qualitie, who hauing  
shooke hands with Vanitie, and tooke an  
euerlasting Farewell of all worldly Plea-  
sures, doe altogether spend their houres  
in the solitarie contemplation of celesti-  
all things, making with all humilitie and  
singlenesse of Heart, the goodnesse of  
their God, the continuall subiect of their  
Meditation. I could here set diuers Pre-  
cedents on foote, to backe and second  
my discourse, but as our owne English  
Poet, saith:

*This all men know full wel, though I would lie,  
In Women is all troth, and steadfastnesse,  
For in good faith, I neuer of them see,  
But much worship, bounty, and gentlenesse,  
Right comming, faire, and full of meekenesse,  
Good, and glad, and lowly, I you ensure,  
Is this goodly angelike Creature.*

Hauing



Having freed them therefore from this, I will now turne my plea to the defence of their Tongue, which standeth at the barre of weaker Iudgment, accused of prodigious Intemperancie, and hath many forged Writs and Processees serued vpon it for the same.

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CHAP. 4.

*Of their Talkeatiuenesse.*

**P***hidias*, say their aduersaries, that worthy Workman, so renowned through the confines of *Peloponnesus* for the rarenesse of his skill, made an image of Venus, treading vpon a Torteise, to shew thereby vnto vs, that Women should be wedded to their Houses, as are the Statues of Saints and Martyrs to the Temples, neuer desiring to gossippe it abroad; but making *Silence* alwaies the God of their Deuotion.

They should neuer speake, but either  
to

to their Husbands, or by their Husbands; nor take it ill, if like a Trumpe-  
ter, or one that playeth vpon the Cornet  
or the Flute, by suffering them to be the  
Organes of their speech, they send forth  
sounds more graue, and more delightful  
then their owne. But alas say they, these  
principles are but lightly practised: for  
looke wheresoeuer they come,

—*verborum tanta cadit vis,  
Tot pariter pelues, tot tintinnabula dicas  
Pulsari. Iam nemo tubas, atque æra fatiget:  
Vna laboranti poterit succurrere Luna.*

*Such a tempestuous storme of words doe fall,  
You'd thinke so many Basons iangling were,  
Or Orkeney's Bels were sounding in your Eare;  
Now none need spend their breath on Haubois more,  
Nor with loud Clarions make their inwards sore.  
One Womans tongue, without the helpe of these,  
Makes noyse enough the fainting Moone to ease.*

And somewhat sutable to this, is that  
Epitaph of theirs, by which the exces-  
sue talkatiuenesse of a Spanish Lady is  
com-



commended to the knowledge of Posteritie. The substance thereof is this.

*Aqui yaze sepultada  
La mas que noble Sennora,  
Què n su vida, punto ni hora  
Tuvo la boca cerrada  
Y es tanto lo, que hablò,  
Que aunque mas no ha de hablar,  
Nunca llegará el callar.  
A donde el hablar llegó.*

➤ Here lies entombed underneath this Stone  
A Dame, whose Tongue had cause enough to mone,  
It mov'd as fast, as doth the swiftest Spheare,  
And found no minutes rest throughout the yeare,  
Forth rusht hir words in such abundant store  
That now (how ever) she shall nere speake more.  
Hir silence yet will neuer equall be  
To what she spake by many a large degree.

And for a more pregnant prooffe of these malignant Pasquils, Xantippe must be placed vpon the Market-crosse, whose Passions like a deafe body, because they could not heare the voice of reason  
them.

themselves, that reason might not be altogether vncapable of theirs, would be sure to expresse their meaning in the loudest straine. So that *Socrates* when he was demanded, how he could endure his clamours, had no other answer wherewith to shadow this his imperfection, then, *That for the children which she bare him he could as well abide his prating, as he did the cackling of his Hennes for the Egges they laid him.* A certaine Portugall, how truly, though I know not, is made an Abbettor to them in the like. His fellow Senators hauing conuinc'd a Criminell, of some more then ordinarie fault, and consulting among themselves, what death was best to equall his offence; some would haue him hanged in chaines a-lieue; some torne in peeces with wilde-horses; others pined to death; and some againe cast quicke into his graue; Tush said he at length, these iudgements are but iestings, if you minde to torture him indeede, vse no delayes, but marrie him. And surely, say our opposites, this man  
accor-



according to that *Castilian Adage*, *Hablò de la feria, segun le fue en ella*: I spoke of the Mart according as he found it. They alleadge another, who at a monthly Sessions in the Towne, whereof himselfe was a Burgesse, vpon good deliberation and aduise preferred a petition to the Iudges of the Bench, desiring them they would be pleased to grant him libertie to die. For he was not able any longer to endure the disdainfull braues, and haughtie menaces, which his Wife like a triple-mouthed Cerberus did continually thunder out against him; which fauour if they would vouchsafe him, he made no doubt, but to finde a speedie passage vnto Heauen, hauing suffered so long a Purgatorie here on earth. Another inscription of a Tombe is produced by them, composed in manner of a Dialogue, the Argument whereof doth shew, say they, that howsoeuer Death be nothing but a suffocation, and extinction of all heate in euery naturall Bodie, he cannot yet with that icie coldnesse

nes qualifie the cholerike and fiery temper of their Tongues.

*Heus viator ! Miraculum. Vir & uxor non litigant. Qui simus, non dico. At ipsa dicam. Hic Bebrinus ebrius me Bëbriam ebriam nominat. Heus uxor ! etiam mortua litigas ?*

Huf. List Passenger, thou shalt a wonder see  
Here louingly the Man and Wife agree.  
Our names, and what we are, I will conceale.

Wif. But goodmā goose, I wil our Names reueale:  
This Beber, bibber, free of Drunkards Hall,  
Me Bebresse, bibbresse doth at al times call.

Huf. Now out alas ! good Wife, I prethee hold;  
For shame forbear, now thou art dead, to  
(scold.

Judge here, say they, whether this wretched Man, that caused this to bee writ vpon his graue, liued not continually vpon the racke, or no. In a word they set it downe for a sure Position, that

—— *Dos est uxoris, lites.*

The onely Dowrie that a Woman brings,

F

Are



Are strifes, contentions, endlesse quarrellings.

And are not ashamed to affirme with  
the Satyrist, that

*Semper habet lites, alternaq; iurgia lectus,  
In quo nupta iacet: minimum dormitur? in illo*

*Brawles chidings, iarres, attend the marriage bed:  
And where a Wife lies, seldome sleeps the Head.*

But I see it is high time to cast a bit  
into the mouthes of these vnbridled  
Steeds, least with their hedstrong course  
they tread this nobler Sex vnder their  
hoofes, and make their innocencie dung  
and litter for themselves to wallow on.  
And since they do oppugne vs with the  
Achieuements of the dead, that I may  
foile them at their owne weapon, I will  
produce the Monument of *Rubius Celer*,  
which doth witnesse, that he liued with  
*Caia Ennia*, his wife, fortie three yeares,  
eight months, hauing neuer receiued  
from hir all this while, any iust occasi-  
on of offence. That of *Albutius Tertius*  
likewise doth auouch, that he liued 52.  
yeares

yeares with his wife *sine querelâ*, without any manner of vexation, quarrell or disturbance. The like equalitie of affections was without any let, or mixture of molestation in *Acme* and *Septimius*, as appeareth by that which is vttered by *Catullus* to the perpetuall honor of them both.

*Vnam Septimius misellus Acmen.*

*Mauult, quàm Syrias, Britannisque;*

*Vno in septimio fidelis Acme*

*Facit delicias, libidinesque:*

*Mutuis animis amant, aman'ur.*

*Quis illos homines beatiore*

*Vidit? quis venerem auspiciorem?*

Poore *Septime* rather had his *Acme* haue,  
Then *Syrias* wealth, or *Britains* Isles so braue;  
Chast *Acme* no strange dalliances doth try,  
Hir thoughts nere stir, but when hir *Septime's*  
With pure obseruâce each to other moue, (by  
With naturall minds they be belou'd & loue:  
Who euer did a happier couple see,  
Or who two *Turtles* louinglier agree?

But this is not all, say they, *Plena sunt*



*rimarum, huc atque illuc effluunt.* Look what secrets be committed to their custodie, shall be kept as safe, as water in a Siue. And hereupon one of the three things, that *Cato* still repented him of, was, if he had imparted any thing to a Woman, which he would not all the world should know. They alleadge the weakenesse of *Sempronia*, *Fuluia*, and diuers others in this kinde to instance these erroneous propositions. But the sight of that worthy Romane *Epicharis* shall make them vanish like *Meteores* before the Sunne, who being priue to a great conspiracie intended against *Nero*, was so constant in concealing it, that notwithstanding she were tortured day by day in the most grieuous manner that could possibly bee imagined, could no way be forced or enduced to bewray hir complices, and that to the perpetuall shame of sundrie noble Senators, who in the same triall fainting like *Crauens* vnder the scourge of Tyrannie, objected in hope of some release their very Brothers  
vnto

vnto death, and cast their dearest friends into the iawes of danger. The *Athenians* caused a Lionesse of Marble to bee made without a Tongue, and erected it in the market place to the neuer dying honour of *Leona*, who vpon the like occasion, and in the like extremitie shewed no lesse taciturnitie than the other. I will not, because I thinke this point already cleare enough, alleadge any more examples. It is an imperfection no way proper to the Vniuersall, but such a one as by meere accident fasteneth it selfe vpon some indiuiduall, whose carriage by reason of the meanenesse of hir breeding and education, was neuer fortified with the retentiuie rules and principles of Moraltie, without which the minde is alwaies very dangerously sicke of a continuall Dysenterie. And thus I thinke that want of Secrecie is as incident to Men and found as often in their bosomes, as in any of this Sex. Wherefore I come now to the next thing, which is questioned, and that is the sincerenesse



and constancie of their affections.

CHAP. 7.

*Of their affections.*

They be like looking-glasses, say their aduersaries, which represent no object longer then it stands before them, and not then, but with some flatterie or deceit. Their words are like the Syrens, neuer vttered but to worke some wracke, their teares like the Crocodiles, neuer shed, but to purchase some occasion to be cruell. They haue as the French-man saith, *Visage d' Ange*, the shape and semblance of an Angell; but al is *teste de Diable*, & *œil de Basilie*. The braines of a Diuell, and the eye of a Basiliske. The *Tuscan* giueth vs in a little Volume their liuely Character, *Dì di sì, è fà di nò*. Their thoughts are neuer seconded by their Words, nor followed by their Deedes. They come many times foorth hand in hand,

hand, as if they did intend to tread one measure, but as in Galliard, they fall off on a suddaine and forsake each other. They neuer eie one another but a squint, and are then most distant from each others view, when they seeme to face each other most. In all their actions like the Crab, they looke one way, but goe another. And therefore say they, *Ci dice donna, dice danno*. He that nameth a Lasse, in effect nameth a Losse; and in our natieue language Woman carrieth no other sound with it, then Mans Woe. The Latines to shew the softnesse, but withall the swiftnesse of their affections, say she was called *mulier quasi mollis aer*; and for confirmation of this fantastickall Etymologie, that of *Petrarch* is alleaged.

*Femina è cosa mobil per natura,  
Ond'io so ben, ~~Pur~~ amoroso stato  
In cuor di donna picciol tempo dura.*

*Ch'un*

*Light waivering things by nature Women are:  
Hence in their Hearts, my knowledge is full sure,*



*An amorous state can but a while endure.*

But let them shew me an affection more syncere then that of *Julia*, the daughter of *C. Caesar* towards hir husband *Pompey* the great, who when his garment was brought hir from the field all stained with blood, out of the feare she had of his well doing, fell straight into abortion, and by and by expired, the fruit of hir wombe serving but as a Prologue to hir owne ensuing Tragedy. Let them shew me I say, one more graue and settled, then that of *Portia* towards *Brutus*, who scorning to suruiue his honour, and seeing Iron was denied hir, made burning coales the conuoye of hir Spirit to hir deceased loue. In a word, let them shew me one, more firme and constant, then that of *Hipsicratea* towards *Mithridates*, who desiring no better fortune, then should follow him, was content to vaile hir beautie vnder a manly habit, and withall to exercise hir daintier limbes on horsebacke, and in deedes of armes, that she might the better partici-

pate

pate with him in the dangers and crosse occurrences of his warres. The consideration of which hir loyaltie, was such a comfortable cordiall to him in that wretched and miserable estate, wherein he was, when he fled from the victorious sword of *Cn. Pompeius*, that *cum domo, & penetibus vagari se credidit, uxore simul exulante*. He thought himselfe, notwithstanding he were no better then a fugitive, sole Lord of heauen and earth by the fruition of hir company. *Agathocles*, King of *Sicilie* finding himselfe well nigh diseased both of life and State by his rebellious Nephew, provided all things that were necessary, for the transportation of his Wife *Theoxena* into Egypt, from whence he had hir. But she most affectionately besought him not to furnish Slander, with so faire a parallell for his kinsmans parricide, as hir departure. *Nubendo se non prospera tantum, sed omnis fortune inisse societatem*. That by Marriage shee had not made hir selfe a companion for him onely in prosperity, but



but in all aduerse chances whatsoeuer. Neither was she vnwilling to buye the embracing of his latest breath, with the hazard of hir owne. This puisne age of ours affordeth the like example in *Isabella*, sister to *Charles* the Emperour, and wife to *Christierne* King of *Denmarke*, whose discontented subiects, when they had degraded him from that royall dignitie; would willingly haue conferred the types thereof vpon hir: but she most valiantly refused them; thinking it a greater honour, and more beseeming the dutie of a Wife, to leade a languishing life in exile with hir husband, then to liue a Princesse in the highest transcendent of all Soueraignetic without him. What should I speake of *Artamisia*, or *Alceste*, when Prouinces peopled with Women of no lesse integritie towards their Husbands, expose themselues vnto our view? Those of *Mynia* in *Thessalie*, when their husbands according to the laws of *Sparta*, were by night to suffer death for their ambitions, and vngratefull vsurpation

tion ouer that Citie, vnder pretence of speaking with those cōdemned wretches before their execution, entered the prison, and hauing changed garments with them, vailing their faces vnder a shew of griefe, made meanes for their escape, themselves remaining in their place to abide with constancie, whatsoeuer the deluded Magistrate should inflict vpon them, for this their bold attempt. *Conrade. III.* After he had compelled *Guelphus*, D. of *Bawaria* to open to him, and to his forces the gates of *Winsbergh*, and to yeelde vp the towne to his mercie, granted vpon some easie entreatie, that the Duchesse, and such other Marrons as were there, should depart vntoucht, and carrie with them whatsoeuer they could conueniently vpon their shoulders: whereupon forgetting their precious ornaments, and such things as Women vsually most delight in, and charging themselves immediately with no other burthen, then with their Husbands, they forsooke the place; which pious act of theirs



theirs so mollified the heart of the Emperour, that hee caused them to bee brought backe, & cancelling the wrongs & iniuries which had incited him to that sieg, receiued the Duke into his fauor, restored him to his dignity, and seated him againe without any charge or innouation at all in his auncient gouernment. But I will now retire a little from these softer *Virtues*, which can no more be separated from this Sex, then whitenesse from the Swanne; and curtaine vp a while the Table, in which I haue hitherto laboured, as with the pencile of *Apelles* to giue each foule-mouthd Mantuanist the liuely representation of Womens perfecti-  
ons in a louely *Venus*, whilst I endeavor hereafter withall the art I can, to limme them foorth in an armed *Pallas*, sprung out of the very head of *Ioue*, and endued with such learning, wisdom, courage, and other the like abilities, which Men, ouerwhelmed with self-conceit presumptuously entitle Masculine, as being essentiall to themselves alone, that they  
may

may iustly challenge the garland euen from the greatest worthies, as in briebe shall plainly appeare.

---

C H A P. 8.

*Of their Learning.*

**L**Earning in the brest of a Woman, is likened by their Stoicall aduersaries to a sword in the hands of a Mad-man, which hee knoweth not how to rule as reason shall informe him, but as the motions and violent fits of his distemperature shall enforce him. It doth not ballast their Iudgements, but onely addeth more faile to their ambition; and like the weapon of *Goliath*, serueth but as an instrument to giue the fatall period to their Honours ouerthrow. And surely this fond imagination hath purchased a free inheritance to it selfe in the Bosomes of some vndiscreeter Parents, who hereupon will by no meanes endure  
that



that their daughters should be acquainted with any kinde of literature at all. The Pen must be forbidden them as the Tree of good and euill, and vpon their blessing they must not handle it. It is a Pandar to a Virgine Chastitie, and betrayeth it, by venting forth those amorous Passions, that are incident to hotter bloods, which otherwise, like fire raked vp in embers, would peraduenture in a little space be vtterly consumed. But if this be their feare, let them likewise barre them the vse of their needle: with this did *Philomela* fairely character those foule indignities, which had bin offered hir by *Tereus* the incestuous husband of hir sister *Progne*; and why then may not others expresse their loues, and their affections in the like forme? *Cupid* hath wings, and like another *Dædalus*, if his passage be stopped by land and water, he will cut through the aire, but he will be Maister of his desires. You cannot hinder his Pinnions from Soaring hie, by depriving him of a quill or twaine. Affection  
is

is ingenious, and can impe them, as it please him. *Leander* will not for a *Hellepont* be kept from *Heros* kisses, nor *Danaë* by a brasen Tower from *Jupiters* embraces. Be *Iuno* neuer so iealous, Loue hath a *Mercurie*, that can at all times delude him Spies.

*Et quid non fiet, quod voluere duo?*

To conuerse with the dead, and this is to conuerse with Bookes, hath bin still accounted the readiest way to moralise our harsher natures, and to weane them from all inbred Barbarisme to more humane and ciuill conuersation. And hence it was, that *Iulius Agricola*, when he had obtained the gouernment of this our Isle that he might abate the fierce and fiery temper of the inhabitants, whose knowledge could demonstrate nothing but by armes, tooke from the nobler Britons their sonnes, and trayned them vp in all the liberall Sciences, whereby hee made them willingly submit themselues to the Romane Empire, and not prone  
to



to rise so often vp in armes as formerly by reason of their rough-hewen dispositions they had accustomed to doe. Now I see no hinderance why they should not produce the same effect in them, which they doe in vs, their bodies consisting of the same matter, and their mindes comming out of the same molde.

But if those prohibitions proceed from a prouidence in them to preuent a curious desire of searching further into the Cabinets of Minerua, then is fitting, an errour incident to capriccious, and working Wits, such as they would haue Womens for the most part to be, let them shew me what Men are free from the like weakenesse.

Knowledge is infinite, and admitteth no bounds. It is *Iacobs* ladder, and reacheth from the lowest part of the Earth, to the highest place in Heauen. Mans Thoughts are like those Angels, which were seene by the Patriarch in his Vision, neuer at a stand, but still going either vp or downe. And therefore *Salomon* a-  
uoucheth

uoucheth, that *Qui addit scientiam, addit & dolorem*; an acquist of learning bringeth with it an encrease of labour. For the more a man attaineth vnto, the more hee seeth to bee attained, and so not content with any former purchase, wearieeth out himselfe in pursuite of that, which is behinde. *Nil actum credens, cum quid sibi cernit agendum.* Those that are altogether vnfurnished of this diuiner complement, are as the Italian termeth them *humanate bestie*, things that resemble reasonable creatures only in the bark and rinde, and could not possibly be distinguished from *Statues* made of clay and marble, but by their outward sense and motion. These are they, which like *Aesop's* Cock, spurne at the Jewell, which they cannot prize, and such were *Nero*, *Dornitian*, *Clisthernes*, who as *Tacitus* reporteth, *Virtutem ipsam excindere concupientes*, studying as much as in them lay, how to bring Vertue herselfe vnto the Blocke, made Philosophie a capitall offence, and put to death, those Profes-



fours of Wifdome and good Arts, which betimes did not retire themfelues from the reach of their infernall rage. And fuch as thefe, no doubt are thofe, or at leaft not many degrees fhort of them, who out of an idle fuppoftion of their owne addle braines thinke learning a thing fuperfluous in any. For as it is a plaine testimony of Ignorance it felfe to know nothing: fo is it an ample figne of Dulneffe to reft fatisfied with the knowledge of any fomething. *Adams* fingers, notwithstanding Gods menaces, will bee ftill itching at the forbidden Tree: The Children of *Israel* for all the threatening Proclamations which *Moses* doth divulge amongft them from the Lord, will hardly be reftained from aduancing forward at the mount of *Sinai*. The *Bethfhemites* will be peering into the Ark, though the liues of more than 50000. of them bee made the forfeiture of their prefumption. Diuine *S. Auguftine* will bee diuing into the myftery of the Trinity, till he fee a childe become the cenfurer of his folly: & holy

*Daniel*

*Daniel* will trouble himselfe in searching after the condition of future times, till an Angell from Heauen will him to stand vpright in his place. In a word, it so bewitcheth vs, that wee grow desperate in the chase. *Plinie* will haue no other Urne, then the mountaine *Vesunius* for his ashes, when hee cannot finde out the reason of his flames : nor *Aristotle* any other Sepulcher than *Eurinus*, when angling for the hidden causes of his ebbes & flowes, he seeth nothing will hang vpon his hooke. And vpon this intemperancy of Men, was grounded peradventure that Morall precept of Antiquities, *Noli altum sapere*, Aime not at things beyond your reach, as likewise that admonition of *S. Pauls*. *Be wise vnto sobrietic*. From al which premises I gather this conclusion, That meats might as well bee forbidden women for feare of surfetting, as the vse of learning for feare of ouerweening, unless we our selues will bee content to bee registred with them, as liable to the like miscarrying, in the same role. But I



heare our Aduersaries crie out, what a prodigious thing it was counted among the Romanes for a woman to speake in publike, and when it happened, what speepry recourse they had vnto their *Augures* to know what disastrous fortune so strange an accident might portend to their Common-weale. Against which particular Custom of a people, which for Wit and Valour might boast themselves the legitimate children as well of *Mercurie*, as of *Mars*, I will say nothing, though I could easily shew with what good successe the Daughter of *Hortensius* pleaded the Matrons cause, to the freeing of them from the greatest part of that greeuous taxation, which the *Trium-viri* had most iniuriously imposed vpon them. As likewise how *Amasia Sentia*, being arraigned before *L. Titius* then *Prætor*, pleaded so stoutly and exactly to euery point of her Inditements, that she acquitted herselfe, maugre the power of her enemies, with the generall applause of all.

To that, wherewith they vrge vs out  
of

of holy Writ, touching the restraint of their teaching, and speaking publikely in the Temples, I answer that the blessed Apostle in that to the Corinthians. 1. Ep. 14. vers. 34. alludeth onely to some ignorant and prating Gossips, who when attention should bee ginen to the dispensers of Gods mysteries, are continually asking to their own hurt, and others hinderance, such friuolous questions, as on the instant are begotten in their idle Braines. And in that to *Timothie*, 1. Ep. 2. vers. 12. where hee permitteth them not to teach, because, as they would haue it, *Semel docuit, & omnia subuertit*; Shee taught but once, and that once brought all things out of order, he doth but vtter his owne opinion, and howsoeuer hee allow not of it, yet he doth not condemne it: So that his meaning, as I take it, there, is onely this; They should not when men of sufficiencie are in place, and such as can discharge the duties that appertain to so high a calling, vsurpe ouer their authority. For otherwise the Scrip-



ture informeth vs, that *Deborah* was a Prophetesse, and that *Anna* the Daughter of *Phanuel*. *Luke 2. vers. 37.* neuer stirred out of the Temple, but spent therein both day and night, in prayer & fasting, and speaking feruently of Iesus Christ the Sauour of the world, to all that waited for their deliuerance in Ierusalem. And indeede the light of the Moone is needlesse; when the Sunne is in his Transcendent, but if hee bee gone, her Beames, though not so pregnant, will affoord much comfort. *Apollos* may be eloquent and mighty in the Scriptures, *Priscilla* yet may take him vnto her, and expound vnto him the waies of God more plainly.

But *Scientia inflat*; Knowledge puffeth vp, and there is nothing, say our opposites, more swelling and imperious, than a Woman, that seeth shee hath the superiority and start of her Husband in any thing:

— *Faciunt grauiora corde Iuu. Sat. 6.*  
*Imperio Sexu; minimumq; libidine peccant.*

As

As if they should conforme themselves to mens weakenesses, and patterne out their owne Abilities by their Defects. He that is deprivied of his bodily sight, is content to bee led, though by a childe: and shall hee, that is blinde in his vnderstanding, disdain to be directed by her, who by the ordinance of God, and the rules of sacred Wedlocke, is allotted him a fellow-helper in all his businesse? The Husband and the Wife are the eyes of a Familie; if the right one bee so bleared, that it cannot well discern; the guiding of the Household must of necessity be left vnto the left, or on the sudden all will go to wracke. And surely I see no reason but the Henne may bee permitted to crowe, where the Cocke can doe nothing but cackle. So that learning, we see, is an ornament, and a decencie, most expedient for Women, were it for no other respect, then to supply, as occasion may require, the defects that are in Men. And truely some of them, by seconding a naturall propension in themselves to letters, with



an industrious pursuit, haue attained to so high a perfection in them, that men considering how imperiously they challenge a preheminance ouer them herein, haue had iust cause to blush at their own ignorance. There are some, which Antiquity objecteth to our view, whose many rare and profitable inuentions made them deserue the names of Goddeses heere on earth, as *Pallas*, *Ceres*, and the *Sybills*, whose mouth it pleased God many times to vse as a sacred Oracle, whereby to publish vnto the world, what hee purposed in his will. Others again, which haue had the tutoring of diuerse very famous and worthy persons, as *Aspasia*, *Marcellina* and *Diotime*, who by her prayers and deuouter sacrifices, prorogued a certaine pestilence, which was then to light vpon the Athenians, till ten yeeres after. I could heere alleadge *Nicostrata*, the mother of *Euander*, who was the first that taught the Latines what letters were, as likewise *Corinna*, *Sappho*, *Sulpitia*, and the Schoole-mistresse of *Pindare* the Lyrike,

rike, all of them worthy admiration for their excellencie in Poesie ; but I desire not to trauell farre, for what I may procure neere home. A country-woman of our owne, hauing disguised herselfe into the habit of a Student tooke her iourney to Rome, where in a while she grew so famous for wit and knowledge, that from one degree of Dignity to another, shee stepped at length into *Saint Peters Chaire* and had the custodie of the Keyes. And this if their aduersaries like deafe Adders stoppe not their eares when Reason charmeth, may very well suffice to maintaine them learned. Their Wisedome is the next, which men with their traducements would enuiously impeach, but you shall quickly see it vncanopied of those mistie clouds, which would obscure it, and shining out as cleere as brightest day.

C H A P.



## C H A P. 9.

*Of their Wisdome.*

**W**omen are wise enough say their aduersaries, if they can but keepe themselves out of the raine. Indeede it would much aduantage men, if their vnderstandings were limited with such narrow bounds. Their imperfections would not furnish them with matter of laughter so readily as now they doe, nor their ablest virtues be so often ouermatched by them, as now they are.

It hath bin our pollicie from the beginning to busie them in domestical affaires, thereby to diuert them from more serious employments, in which if they had not surmounted vs, they would at least haue showne themselves our equals, and our parallels. Spinning, knitting, sowing, preserving, & the like, as we would make them beleue, are their chiefeſt peices:  
But

But all ages haue affoorded some, whose Spirits being of a stronger temper, and harder edge, then to turne at such perswasions, haue trauailed beyond those Herculean Pillers, and made manifest to the world, that the Braines of a Serpent haue beene lodged in the Head of a Doue. For prooffe hereof let vs search no farther into the bosome of Antiquitie, then those times, in which the pride and glory of *Italie*, sat chained, as a *Trophie*, on the victorious armes of the barbarous *Gothes*, and we shall finde, that there liued then amongst them Queene *Amalasunta*, who with such wonderfull discretion and moderation so managed their harsher mindes, that she found not in them, all the while she raigned, the least rub or stoppe, which might interrupt the smooother course of hir proceedings. After hir, we shall heare of *Theodelinda*, Queene of *Lumbardie*, a Woman famous and much renowned for hir singular virtue in the gouernment of State affaires; and after hir of *Theodora*,  
the



the Grecian Emperesse, one not inferiour in Wisdome, or sufficiencie to the former. But that we may draw somewhat neerer home; what King or Prince almost of ~~the~~ latter daies, and make inquire through the largest part of Christendome, did euer deserue to be compared to Isabella, Queene of Spaine. At his first comming to the crowne, she found the greatest part of his Estate in the hands of the greatest, which notwithstanding shee recouered in so iust and peaceable manner, that they, whom she dispossessed, continued most affectionate vnto him, and were willing to forgoe, what formerly they had willingly vsurped. After this she did not onely defend his owne Kingdomes from the powerfull inuasions of forraine enemies, but withall enlarged them to his perpetuall honour, by the glorious acquist of the kingdom of *Granado*: besides all which there was in him, as is credibly recorded by such as knew him, such a diuiner kinde of Maiesty, as drew from his Subjects all  
dutifull

dutifull respect, and put the most rebellious, without any stirre, or tumult, in minde of their obedience: withall such a discerning iudgement in the choise and election of Ministers fit for those places, in which she meant to employ them, which as the Poet saith, is the chieffest Art that belongeth vnto Soueraignetie.

*Principis est virtus maxima nosse suos.*

And afterwards so liberall a minde to reward the worthinesse of their desarts, that since, there haue bin few in Spaine of any note or credit, which were not of hir creation. *Gonsaluo*, the great Captaine, did more highly value himselfe for the happinesse he had to be preferred by hir, then for ~~all~~ <sup>many</sup> the famous victories, and worthie Acts, which made him honoured of all Men both in Peace and Warre. So that in a word, the glory and the reputation, which *Ferdinand* hir husband got by hir, was no lesse a Dower, then the Kingdome of *Castile*. What should I speake of *Queene Anne* of France, a Lady



dy of no lesse worth, then wealth, wife to two Kings, *Charles* and *Lewis*, but to neither of them any way inferiour, either in iustice, clemency, liberality, or holinesse of life? What of Lady *Margaret*, Daughter to *Maximilian* the Emperour, who with no lesse wisdom, moderation and equity governed hir State a long time? *Hungarie*, *Naples*, *Arragon*, and *Sicilie* afford vs diuers examples of the like kinde; but since the winde is faire, I will disanchor from these forraine Coastes, and hauing hoisted vp my Sailes, make hast vnto our owne. And behold I am met vpon the shore by that wonder of hir Sex, Queene *Elizabeth* of happy memory, of whom *Tasso* makes this honourable mention; That howsoeuer their owne ill fortune had decreed, she should be separated from the Church, neuertheless faith hee, *l'Heroiche virtu dell' animo suo, & l'altrezza dell' ingegno mirabile le rendena affectionatissimo ogni animo gentile, & valoroso*. The Heroicall virtues of hir Minde and the wonderfull profoundnesse

nesse of hir Wit, endeared euery noble and valorous disposition most affectionately vnto hir. And indeede the world cānot produce a fairer example out of all Antiquities Court-roles, in which goodnes was euermore equally matched with greatnesse; honestie with Policie; mildenesse with seueritie: liberality with frugalitie, or affability with maiesty: and in which we may see such prudence in governing; such moderation in commanding; such readinesse in rewarding, such discretion in promising, such religion in performing. So that all hir abilities rightly considered we may say of hir, as was said of Greece, *Sola factorum gloriā ad verbarū copiā tetendit*. She alone hath equalled with hir deeds all that euer could be said of hir in words, and deserued that which *Alexander* wished, ~~that~~ *Homers* quil to be the Trumpet of hir Praises. But not to keepe hir Princely Ashes too long out of their Sacred Urne; I will onely vtter to the astonishment of Fame, that which the Mule of diuine *du Bartas* sung of hir  
with



with admiration, stiling hir, & that without flatterie.

*La docte Elizabeth, la prudente Pallas,  
Qui fait que le Breiō, desdaigneux ne desire,  
Changer an masle ioug d'une femme l'Empire  
Qui tandis qu'Erynnis lasse d'estre en enfer,  
Ravage ses voy sins, & par flamme & par fer,  
Et que le noir effroy d'un murmurāt orage,  
Menace horriblement l'univers de naufrage:  
en. Tient l'heureuse paix sa Prouince, ou la Loy  
Venerable fleurit avec la blanche Foy,  
Qui n'a pas seulement l'opulence faconde  
D'un matern d'la zua ge; ains d'une bouche rōde  
Peut si bien sur le champ harenguer en Latine  
Grec, Frācois, Espagnol, Tudesq; & Florētin  
Que Rome l'Emperiere, & la Grece, & la Frāce  
Le Rhin et l'Arbe encor plaident pour sa na-  
(issance.*

Elizabeth the learned, Pallas the wise,  
Who makes the Britaines scornfully disdaine,  
For the male yoake to change a females raign,  
Who whilst Erynnis, weary now of hell,  
With fire & sword doth all hir neighbors quell,  
And that the black fright

of a murmuring storme,

The





behalse, as *Artaxerxes*, surnamed *Mne-*  
*mon*, did in the behalse of that poore  
man, who presented him with an apple  
of extraordinary bignesse, which when  
he had receiued with a chearefull coun-  
tenance: and withall informed himselfe,  
that it was of his own planting. *Per solem*  
*inquit, videtur hic mihi commissam sibi vr-*  
*bem de parua magnam redacturus.* Now by  
the Sunne, said he, were a Citie commit-  
ted to this mans custodie, of a littel one  
he would surely make it great, of a meane  
one, mighty. I could here to stoppe the  
mouthes of our aduersaries produce the  
names of diuers honourable personages,  
which like blazing lights doe continual-  
ly waite vpon this glorious *Cynthia*, and  
are eminent in the eyes of the world for  
fundrie notable graces and perfections;  
but I will now againe looke backe a little  
vpon those elder Times, and come to *He-*  
*lena* the wife of *Iohn*, king of *Cyprus*, who  
perceiuing that hir husbands weakenesse  
was a blot whereon the greatest part of  
his nobility continually plaied, and that  
the

the Kingdome was the stake at which they aimed; & which vnles hir better skil preuented, they by their false play were like to winne; shee tooke the gouernement into hir owne hands, to the release of the Land, and the reliefe of all hir subiects. And surely where the sword doth rust for want of vse, or is so full of gaps and flawes, that it cannot well be vsed, I see no reason but the Distaffe should be suffered to supply the place. God, when the children of Israel, after the death of *Ehud* the *Beniamite* did euill in his sight, sold them into the hands of *Jabin* King of *Canaan*, who for twentie yeares most grieuously oppressed them, and when there wanted a Iudge for their deliuerance, he sent them vpon the crie of their lamentation, *Deborah* a Prophetesse, the wife of *Lapidoth*. *Jud. 4. 4.* by whose counsailes and directions *Barak*, the sonne of *Abinoam* freed them from the cruell hand of *Jabin*, and the bloody sword of *Sisera*. And all the people, saith the Text, came vp as occasion compelled them to hir



dwelling vnder the Palme-tree, betweene *Ramah* and *Bethel* in mount *Ephraim*, and receiued iudgement from hir. I cannot therefore but condemne the Salique law, and taxe it of iniustice, by which the worthinesse of Women is excluded, as a thing altogether eccentricall from the crown of France. But leauing this, do we not see that the greatest Captaines, and the grauest commanders haue thought it no disparagement to their worth, to take a peece of the Fox from them, where-with to peece out the Lion in themselves, for the safer effecting of their high designs? *Coriolanus* whom neither the maiestie of the Common-weale in the persons of Embassadors, nor the reuerence of Religion in the countenance of the Priests could moue, was by their teares, like a hard Diamond with the blood of Goates, so mollified, that on the instant he did abate the edge of his furie, and turned the point of his weapon from the bosome of his vngratefull Countrey.

The Captaine of that Garrison, which  
*Hanniba*

*Hannibal* had planted in *Tarentum*, was desperately enamoured of a certaine gentlewoman, who had a Brother that serued at the same time in the *Romane* armie, vnder *Fabius* the *Consul*, which when he vnderstood, he commanded him as a fugitiue to hasten thither; where making vse of his sisters cunning flatteries he droue the *Gouernour* in a short time to betray the towne, which was committed to his custodie. To bee brieft, what had become of the two sonnes of *Alexander*, King of the *Iewes*, when immediately vpon their Fathers death, the incensed multitude, in reuenge of that hard and cruell flauery, wherein he had alwaies held them during his life, hastened to the *Pallace* with their weapons in a readinesse to destroy them; and had giuen those their tragicall designs a bloody Catastrophe, but that a *Womans* wisdom on the sudden altered the Scene of their proceedings, and hatching a *Doue* out of a *Serpents* egge, according to *Sampsons* riddle;



out of the fierce brought sweetnesse, and out of the deuourer meate, by casting the corps of hir deceased Lord into the middest of the market place, and telling them, that as in his life time she would willingly haue diuerted him from those tyrannicall and cruell courses, which had most iustly stirred them vp to anger against him: so now, being dead, she was ready there with them to torture his wretched carkasse, and to fling it to the dogs; onely she intreated them to commiserate those little infants, which were so farre from being guiltie of any fault, that they could not possibly haue beene priuie to any fact. Which words of hers wrought such an impression in their mindes, that they did not onely choose those children with one consent for their Soueraigne Lords, but afforded likewise honourable burial to the exposed corps. Nay what had become of the whole nation of the Iewes, if the wisedome of *Iudith* had not cunningly practised the harsh affections of *Holofernes*, and with  
hir

her speeches, actions and behauour so enchanted his warlike Spirits, that hee minded no armes at all, but hers, which if at any time they happened to compasse him, he thought himselfe no lesse than a glorious Planet in a golden Spheare?

Queene *Cleofis*, after she had yeelded her selfe to *Alexander*, redeemed by lying with him her lost kingdome; *Illecebris* saith *Q. Curtius*, *consecuta quod virtute non poterat*, hauing obtained that of him by flatterie, which she could not keepe from him by force; And vndoubtedly there is nothing, if once they be pleased to employ their wits, in which they cannot very easily ouer-reach and gull the wisest and the ablest men. *Dauid* cannot so stily resolve to reuenge him selfe on *Nabal* and his hould, but *Abigail* will make him through her wise behauour quickly relent. Out of which consideration it may peraduenture be, and no worse, *S. Aug.* calleth them *Muscipulas animæ*; *latrones vitæ*: Mouse traps for our soules; Pick-purses



*purses of our affections.* But I will here hang vp *Fabius* his Sheilde, to handle a while *Marcellus* his sword; and hauing spoken of their Wisedome, come now to treat of their Valour.

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CHAP. IO.

*Of their Courage and Valour.*

**R**euenge and cruelty are the Symptoms of a sickly resolution, and cannot fasten vpon the Temperature of a minde, that is truly valorous. But these in Women, say their Aduersaries, haue, like vlcerous Cankers eaten into their very marrow, and wrought such a generall corruption in all the powers and faculties of their Soules, that there can not any *Crisis* possibly be made of their recovery. The world doth not harbour in it a Creature more vindicatiue, saith the Poet.

*Scylla,*

*Scylla, & Charybdis Sicula cōtorquens freta,  
 Minus est timenda: nulla non melior fera est:  
 Adeo cruentus stimulat feminam dolor.*

*Scylla, Charybdis, and those rockes that teare  
 The Seas proud billowes, need not halfe that feare;  
 There's not a Beast throughout the world so wide,  
 Which, than a Woman, is not farre more milde.  
 Such bloudie Passions in her bosome raigne,  
 When outward crosses cause her inward paine.*

For instance whereof they alledge *Parisatis*, who hauing apprehended the *Carrien*, that had cut the hamstring of *Cyrus* her younger Sonne, caused him for the space of tenne daies to bee continually tortured; after that, his eyes to be bored out: and finally molten mettle to bee poured into his eares, till he breathed his last in this miserable torment. Shee condemned *Mithridates*, who had wounded him in the temples, to that hellish torture of the Troughes, in which after hee had pittifully languished 17. daies together, with much a doe hee died. As for *Mefabates*, who depriued him of head & hands, hauing wonne him at dice of her sonne



sonne *Artexerxes*, she deliuered him to the Executioners, & commanded them to slay him aliue, and afterwards to teare his body in peeces, and to hang both his skinne and it on seuerall gibbets. The mother of *Mahomet II.* was so incensed against *Moses Bassa*, who by the command of his Soueraigne had massacred her younger sonne, a childe but 18. yeares old, that nothing could appease her furie, till she had him, with hands and feete fast bound, deliuered vp vnto her; which being obtained, shee strooke him first into the brest with a knife, then made a hole in his right side, and by peece-meale cut out his Liuer, and cast it before his eyes to the Dogges to eate. These things considered, the Satyrist had reason, say our Opposites, to crie out:

——— *minor admiratio summis*

*Debetur monstribus, quoties facit ira nocentem  
Hunc sexũ, & rabie iecur incendente feruntur  
Precipites, vt saxa iugis abrupta. ———*

We

We need the greatest Monsters lesse admire,  
 Then this same Sex of theirs, when rage doth  
 Their liuers; & to mischeif bears them all, (fire  
 Headlong, like rockes, which from their cliffes  
 doe fall.

Nor is it a thing to be much wondered  
 at, say they, to see those so voide of mer-  
 cie, that are so full of feare. *Πᾶν δειλὸν, φοβικόν;*  
 is a position out of check. The heart,  
 that fainteth at the alarmes of an enemy,  
 cannot possibly be recouered, vnlesse it  
 drinke the Spirit of his blood. To mini-  
 ster any other *aurum potable*, than this  
 vnto it, is meere vanitie, and will pro-  
 duce but a weak effect. This alone is that  
 extracted Quintessence, which beyond  
 all Chymicall inuentions, must free it  
 from those Paralyticall resolutions, and  
 Epileptike convulsions, whereinto, vp-  
 on the very noise of his approach, it is al-  
 waies apt to fall. The Emperour *Maurice*  
 in a dreame saw a Souldier, called *Phocas*,  
 killing his Wife, his children, and after-  
 wards himselfe, with which Vision being  
 sorely daunted, he enquired of his sonne  
 in



in law *Philippicus* if there were not such a fellow in the Armie, who tould him, yes; and withal that he was a roaring youth, but yet a very Crauen; Whereupon the Emperour concluded with a troubled countenance, that if he were a Coward, he would sure bee cruell. And indeede this argument may hold in men, in whom want of courage is occasioned either by some diminution, ablation, or deprauation of the animall, and vitall spirits; by reason whereof they neuer think themselves secure, till their enemies death signe the *Quietus est*, which must set them free from the dangerous pursuit of hazard and molestation: but in Women it must faile, from the quicknesse of whose apprehension, ariseth many times a suddaine fright, which vpon a more serious consideration of the obiekt doth as suddainly vanish. And thus let mee see if the Soule of the wisest & the worthiest man be able to resist the first conceits and fantasies that assaile him, and starteth not as out of a natural subiection, with much palenesse,

palenesse and contraction at the noise of thunder, the vnexpected discharge of a Cannon, or the suddaine cracke of some great ruine. Sure it sufficeth here, as in other Passions, that his opinion remaine safe & sound, that the settlednes of his discourse vndergo no alteration or attaint, and that he giue not his consent to his affright and sufferance. I must confesse yet, there be many Vultures, Harpies, and hellish Furies amongst them, in whom as in *Medea*, and the like, Passions are so predominant, that they make not a superficiall impression, but penetrate so farre into the seate of Reason as to infect it, and corrupt it. But if things may be censured with indifferencie, our Aduersaries will finde, that Crueltie euen in these, is not an imperfection of Nature, but a defect of breeding. *Cyrus* his Nurse, while he was young would now & then suckle him with the blood of Beasts and foules, that were newly kild, which bred such a habit in him, that being manlier growne, hee neuer returned from the slaughter



slaughter of his enemies, but hee licked his sword: Which barbarous and beastly thirst of his, was an occasion that *Tamiris* hauing cut off his head, caused it to be cast into a tub of mans blood, with this exprobration of his crueltie. *Sati te sanguine quem sitisti, cuiusque insatiabilis semper fuisti: Now glut thy selfe, inhumane Tyrant, with that, whereof heretofore, thou couldest neuer haue thy fill.* The Plants of *Eden*, in the state of innocencie, were apt, it seem'd, to riot in their growth; the walkes and allies thereof were likewise subiect to be quickly defaced, and overshadowed with weedes; and therefore the Lord himselfe tooke care that Man should be put therein to keepe it, and to dresse it. And indeed it is the propertie of some vigorous and active Spirits, when they finde a vacation of good employments, to make themselues a Term-time of bad. The brightest sword will quickly rust, if it be not vsed; The fatter the soile, the sooner will the fielde be ouergrowne with nettles and briers, if it lye

lye long fallow. *Neglectis vrenda filix in-*  
*nascitur agris.* Nature, if she be not con-  
 tinually lopt and prun'd, will suddainly  
 grow debauched. It is said of *Scylla*, that  
 he was *cupidus voluptatum*, Much addicted  
 to voluptuousnesse; *sed gloria cupidior*; yet  
 neuer, but when businesse of more im-  
 portance failed him. The like is likewise  
 recorded of *Demetrius*, the sonne of *An-*  
*tigonus* and diuers others. But I am led a  
 little from my leuell. It appeareth out of  
 all these premises, that to say Women  
 because they be fearefull must of necessi-  
 tie be cruell, is a deceitfull conclusion;  
 and that Crueltie, because it is found in  
 the vntutoured bosomes of some fewe  
 amongst them, must needs, like a beloued  
 Guest, be inwardly harboured of them  
 all, is a consequence, as voide of Charity  
 as the other was full of Sophistrie. For  
 as for the first.

*Mens immorta manet, lachryme voluntur inanes.*

Some softer dewes frō their faire eies may fall.  
 But nothing can their nobler mindes appall.

And



And for the other, there can be no certaine demonstration grounded vpon a particular obseruation. But not to follow Womens valour any longer a farre of, as *Hippolytus* did the Goddesse *Venus*, I will begin to court it at a neerer distance, and make knowne in breife vnto the world, that amongst them are very many, which deserue a wreath of *Bayes*; as well as a garland of *Roses*; and to haue their *Temples* shrouded vnder the *Oliue*, as well as shadowed with the *Lillie*. *Plinie* the younger had a neighbour, neere vnto a certaine house of his in *Italy*, wonderfully tormented with certaine *Ulcers*, which had befallen him in those parts that were the occasion of our first Parents shame. His Wife in the end, considering how long hee languished, besought him earnestly that shee might view his greife, and that she would more freely than any bodie else tell him in breife, what he had to trust vnto; which when she had obteyned, she found it was impossible, he should euer be recouered,  
and

and therefore counsailed him, as the safest and surest remedie, to kill himselfe. And finding him too lost for so rough an enterprile: *Nay doe not thinke,* said she, *sweete friend, that the paines I see you suffer, concerne not me, as well as you, and that to free my selfe from them, I will not take the same medicine, I prescribe to thee. I will accompany you in the Cure, as I have done hitherto in the Care. Cast of this feare, and beleue assuredly, that we shall meete but with pleasure in this passage, which must rescue us from such torments. Come, my Loue, we will goe ioyfully together.* This said, finding that shee had already warmed hir Husbands courage, shee resolueth from a window in their lodging to fling themselves headlong out into the Sea; and to maintaine euen to the end, this loyal and vehement affection, wherewith shee had euer formerly imbraced him, she would haue him dye within hir armes; and that hir strict enlacements, might not slacken either through the fall, or feare, shee caused him to be fast bound vnto hir middle



dle, and in this manner for the easing of his life, abandoned hir owne. But this was a Woman of meane ranke, and amongst such, it is not so strange a thing to see now and than some traces of extraordinarie goodnesse.

*extrema per illos*

*Iustitia excedens terris vestigia fecit.*

*When iust Astræa stept from earth to skies,  
From poore folks harts she took hir latest rise.*

I will bring you others from the Pallaces of Princes, where (some say) Virtue seldome quartereth. *Arria*, wife to *Cecinna Pætus*, when she saw, that hir Husband after the ouerthrow of *Scribonianus* whose faction hee had followed against the Emperour *Claudius*, was led away by the souldiers as a prisoner, and that shee might not be suffered to accompany him in the same ship; hired vpon the instant a fisher-boate, and followed him in that manner from *Sclauonia* to *Rome*, where one day, *Iunia* the wife of *Scribonianus* accosting her in presence of the Emperour somewhat familiarly by reason of the

the

the Society of their fortunes; shee thrust her backe veryeagerly with these words. Heauens forbid that I should either speak or listen vnto thee, in whose lap *Scribonianus* was slaine, and thou yet aliue. These and other the like words gaue her friends occasion to suspect, that shee was not minded to continue long, the slauiſh captiue of an insulting fortune. And heere-upon did *Thrasea* her sonne in Law beseech her, not to lay violent hands vpon herselfe, asking her whether shee would be content that his wife her Daughter, if hee at any time should chance to runne the like hazard, which *Cecinna* did, should doe the like? whereunto shee answered, *Would I? yes, yes, assure thy selfe I would had shee liued so long, and so peaceably with thee, as I haue done with him.* These desperate replies made them more narrowly obserue her gesture and demeanour: which when once shee had discovered. *You doe wisely,* said she, *well may you make mee die more vneasily; but keepe mee from dying at all, you cannot;* and therewith ri-



sing furiously out of her chaire, she ranne her head against a post, and a while after being somewhat recovered of the blow; *Did I not tell you, said she, that if you denied me an easie death, I would make choise of some other, how painefull soever it did prooue.* The end of such an admirable vertue was this. Her husband *Petus* was somewhat too faint-hearted, to prevent what the Tyrant had cruelly design'd against him, by doing it himselfe. One day therefore amongst other, hauing employed all the inducements, perswasions and exhortations that were fit for such a businesse, shee tooke the poynard which he wore, and holding it naked in her hand, for the conclusion of her discourse. *Petus*, said shee, *doe thus*; and hauing vpon the very instant giuen herselfe a mortall stroake about the stomacke, and then snatching it out of the wound, presented it vnto him, as the Legacie of her affectionate loue, with this noble, generous, and immortall encouragement, *Pate non dolet. Hold, take it Petus, it hath not hurt me*

at all. The Summe of which worthy story is punctually comprized in this ensuing Epigram. *Mart. lib. 2. Ep. 14.*

*Casto suo gladium cum traderet Arria Peto,  
Quam de visceribus traxerat ipsa suis;  
Si qua pides, vulnus, q<sup>d</sup> feci, non dolet inquit;  
Sed quod tu facies, hoc mihi, Peto, dolet.*

When to her *Petus* *Arria* did present  
The sword, wherewith her bowels she had rent;  
This would, q<sup>d</sup> she, tormēts me not, belieue me  
But what thou mak'st, sweete *Petus*, that will  
(greeue me.

And vpon the instant he st. ucke himselfe  
with the same weapon; ashamed, in my  
opinion, that euer hee had needed. so  
decre and precious an instruction. But  
shall I shew you a Rosie Bud, that will  
bloome no longer, than it may lie in the  
bed of winter: a Fire that burneth not  
but when cold water is cast vpon it: a  
Marigold, that openeth not, but at a set-  
ting Sunne? looke then vpon that young  
and honourable Romane Lady, *Pompeia  
Paulina*, who hauing in the spring of her  
youth, matched herselfe with *Seneca* in



the full fall of his age, would not, after *Nero* had decreed his death, vpon any tearmes bee dissuaded by him from dying with him. It was, she said, a necessarie Iourney, and could neuer bee better vndertaken, then in his company. *Seneca* was much delighted with this glorious determination of hers, and told her, that he would not enuie her that honour: and withall, that howsoeuer there might be an equality of constancie and resolution in both of them towards their common end: the beauty yet, and glorie of the action would bee greater on her side then on his by farre. And so hand in hand after many sweete farewels taken, and soft embraces, they set themselves in a readinesse to welcome death, and had their veines wide opened presently to let out life, to let in him.

*Harmonia* the Daughter of *Hieron* the Syracusan, would needes bee buried in those flames in which her Country burned. *Mithridates* knew not how to die, till his sisters had markt him out the way.

*Asdrubal,*

*Asdrubal*, though very valiant, was faine to take a precedent from his wife to free himselfe from his foe.

But I heare these magnanimous and high designes of theirs, traduced by our aduersaries, as if a dull and stupid ignorance of the danger which they vndergo, or some obstinate and selfe-will'd humor to effect, what they vndertake, were the principall causes of their being. When indeede their true originall is an absolute and determinate will, to preferre honour and duety before all the dangers of the world, as the sequell in a more warrelike and martiall manner shall discover vnto them.

*Marulla* a Maide of *Coccinum* in *Lemnos*, when *Solyman Bassa* thought vnexpectedly to haue surprized the Towne, took vp the weapons of her Father, whom she saw slaine before her in the gate, and did not onely reuenge his death vpon those that approached her, but kept out the Turke and all his forces, till the Citizens mooued with the alarme, made haste to



succour her. At the siege of *Alba Regalis*, amongst other women was a tall Hungarian, who thrusting in amongst the souldiers, with a sithe in her hand, at one blow strucke off the heads of two Turkes, as they were climbing vppe the Rampier. At the battell of **Coy**, which was fought betweene *Selymus* the first, and *Ismael*, and for the terriblenesse thereof entitled by the Saracens themselves, *The onely Day of Doome*, were found in the fields of Calderan, amongst the heaps of men that were at that time slaine, the bodies of diuers Persian Women, who had armed themselves out of no other intent, than to share with their Husbands in those bloody purchases. At the siege of *Agria*, the women shewed themselves no lesse valiant, then the men, in beating *Mahomet* from the wals, and massacring his Souldiers on euery side. One amongst the rest, taking from her dead Husband his Sword and Target, did sacrifice therewith immediately the liues of three of her enemies to his Ghost, and her owne reuenge.

revenge. But I will now muster vp whole armies from sundry Nations, of generous and warlike Lasses, such as shall confound our Aduersaries with their presence, and serue as a Test to discouer much weakenesse in the stoutest Men. The Persians flying from the Medes, are met without their City-gates by their Mothers and their Wiues, who taking vp their garments, demanded those fearfull haies, *Num in uteros matrum vel uxorum uellent refugere*, whether they thought to shroud themselves from the pursuite of their enemies, within the compasse of those formes againe, or no? with which spectacle and speech of theirs, they grew so much athamed of their owne faint-heartednesse, that presently they turned head, and recovered the victorie which before they had most basely lost, out of the hands of their enemies. *Philip* the sonne of *Demetrius*, hauing besieged the Towne of *Chio*, caused Proclamation to be made, That as many slaues, as would flie from thence to him, should enioy  
their



liberty, and withall their Masters wiues, which ignominious affront so incensed the women, that without delay they ran armed to the wals, and assaulted him so fiercely, that in short space they enforced him, which the men could neuer doe, to raise his Armie, and remooue his Forces, with no little losse of Honour, Labour and Expence. The very same persons, when their Husbands were assaulted by the *Erythraens* and their confederates, & finding themselves vnable to contend with them, were content vpon composition to depart out of *Leuconia* only with one shirt and one vpper garment: reprobued them very sharply, that they could endure, hauing forgone their weapons, to march naked through the Squadrons of their enemies, and wished them for the keeping of their Oath, in stead of their clothes to take their sword & their shield, and to tell them, that those were the proper garments which belonged to men of valour. They obeyed them herein, and  
with

with this their boldnesse so terrified the *Erithreans*, that they were glad of their departure. The Inhabitants of *Carzola* perceiuing the Turkish forces to approach, out of cowardly feare forsooke their towne, leauing behind them, not aboue twentie men, and fourscore Women, who with great courage defended the place, and in the end, seconded, as it were, by heauen with a tempest from the North, rescued it wholly from the violent assaults of those barbarous Mahometanes.

*Nicholas Serpietre*, cheife Leader of the *Ratians* against Frier George Bb. of *Varadine*, in aide of *Isabella*, Qu: of *Hungarie*, hauing most dishonourably lost, by reason of his feare and carelesse neglect, the greatest part of his Regiment, was for his basenesse so much distasted by his heroicke Wife, that shee did not onely reprove him, and that sharply, for the same, but withall absented herselfe from him a long time, as loathing the society of one so degenerating from the straines  
of



of true Nobilitie, as to preferre the safety of his life, before the safeguard of his Honour. What shall I neede to shew, how the *Saguntines* in defence of their Countrie, armed their dantier limbes against the troupes of *Hanibal*? or how when the *Dutchmen* were ouerthrowne by *Marius*, their Women being denied the fauour of liuing free in the seruice of the Vestall Virgins, slewe both themselves and their children; to shew how much they hated and detested a seruile subiection? The *Celtes* a people in *France* betweene the riuers *Garunna*, and *Sequana*, before such time as hauing passed the *Alpes* they obtained that part of *Italie*, which after-wardes they inhabited, fell at ods amongst themselves, with such implacable hatred, that it seemed nothing but the vtter ruine and extirpation of each other could alaiue the tumult. But the women thrusting themselves into the middest of those factious leuies, tooke notice of their differences, and reconciled them with such equitie and dexteritie, that  
they

they departed together from the feld without the least signe of any former partialities amongst them; in honour of which their prowesse and wisdom, they admitted them euer after to al their consultations both of peace and warre. And in the league which they made with *Hannibal*, it was articulated and agreed vpon, That if the *Celtes* should haue occasion at any time to accuse the *Carthaginians* of wrong offered, the *Carthaginian* Captaines and Commanders in *Spaine* should haue the hearing of the busines; But if the *Carthaginians* should complain of the *Celtes*, the knowledge of the cause should bee by reference committed to their Women. What should I speake of *Tamyris* amongst the *Scythians*: of *Theoxena* amongst the *Greekes*; of *Octavia*, *Portia*, *Caia*, *Cecilia*, *Cornelia* or of *Clælia* amongst the *Romanes*: all of an extraordinary temper, and sprightly carriage, but the last, euen by *Porsena*, the professed enemy of her Countrey, for her stout and valiant attempts against himselfe



selfe, so much admired, that hee presented her with a Horse, the onely honourable reward of a true martiall Virtue? The French talke of *Jane la pucelle*? who when the Kingdome of *France* in the time of *Charles the VII.* lay panting for want of breath vnder the burthen of our English armes, couragiously releiued it, and hauing chased the forces of the *Duke of Bedford* from *Orleans* caused the King her Soueraigne to be crowned at *Rhemis*, and set him afterwards in peaceable possession of all his Territories. Haue wee not in our owne Confiners, that princely *Yoadicia*, for in this point I will not mention any later times, who with her warlike *Amazonians* maintaine the reputation of her State, and kept it long on foot against the feirce inuasion of the *Romanes*? And therefore as our English Poet saith. *Spencer F. 2. lib. 3. Can. 2.*

*Here haue I cause, in men iust blame to finde,  
 That in their proper praise too partiall be,  
 And not indifferent to Woman-kinde,  
 To whom no share in Armes, or Chivalrie*

*They*

*They doe impart, ne maken memorie  
Of their braue gests, and prowesse martiall,  
Scarce doe they spare to one, or two, or three  
Roome in their writs, yet the same writing small,  
Doth all their deeds deface, & dims their glorious  
all.*

But I haue drawne this wire out too farre, I wil now therfore breake it off, and in a little modell expresse the large remainder of this worke.

*The Epilogue.*

**T***Hucydides* was of opinion that an honest and vertuous Woman should as charily cloister vp hir Fame from the Eares of Men, as she would hir Face from their Eyes. But *Gorgias* was of another minde. For though he would not haue their Beauties seene; hee was content their vittues might be knowne. And *Plutarke* much approueth those *Romane Lawes*, which permitted Women as well, as Men, according to their desert, and dignitie, to be publikely praised, at the  
solemn-



solemnizing of their Funerals. For how-  
soever *Aristotle* affirme, that nature in-  
tendeth alwaies to produce that, which  
is most perfect, and therefore willingly  
would still bring forth the Male, coun-  
ting Females, it should seeme, like those,  
that are borne blinde and lame, or any o-  
ther way defectiue, the prodigious er-  
rours and mistakings of our operations:  
Howsoever likewise their aduersaries  
would deprive them of that glorious ca-  
racter of Gods diuinitie imprinted in the  
heart of Man at his creation; because it  
is said in the *1. Cor. 11. v. 7. That man is the  
Image, and glory of God; but Woman is the  
glory of the Man;* And hereupon would  
conclude, that their whole Sex is but an  
ample demonstration of natures Crazi-  
nesse, and their owne vnworthinesse:  
*Plato* yet maintaines, that if there be a-  
ny distinction betwixt their sufficiencie:  
and ours, it is not essentiall, but acciden-  
tall, & such a one as is grounded meere-  
ly vpon vse. And therefore, saith hee, as  
both the Hands are by nature alike fit  
for

for all manner of actions, till application and imployment bring in a difference of Right and Left. So Women and Men haue in them the same aptitude and ability for the well managing of ciuill and militarie places, and it is exercise alone, which begets dexteritie in the one and the other. Which example he drew peraduenture from the doctrine of the *Pythagorians*, who diuided all things into *good* and *euill*; and in the ranke of those that were *good*, placed the Right-hand, the Male, and that which was limited and finite: in the ranke of those that were *euill*; the Left-hand, the Female, and that which was infinite. But omitting this, his conclusion is, That as those bodies are most perfect, and fitting for euery action, which can, if occasion require, as well apply their left-hand to the businesse, as their right: so is that Common-wealth the most absolute which for good gouernment can make vse of Women, as well as of Men.

It is an *Axiome* in Schooles, whereof



no *quare* can be made, That *Substantia non recipiunt aut maius, aut minus*. Substances admit not either more or lesse: wherefore as one stone cannot be said to be more a stone, then another, so farre as concerneth that essentiall forme, which giueth a being to them both: no more can one man be said to be more perfectly Man then another. And so by consequence the Male shall not be thought more worthy then the Female, in regard of his essence, because they be comprehended both vnder one kinde: but if in any thing he haue the start, and aduantage, it is merely by accident, and no way else. As concerning that forealleaged position of *Aristotles*, I confesse it is true, that nature in the production of things doth continually minde the perfectest; & therefore intendeth the bringing foorth of Man in his kinde, but not Male more then Female. For if she should alwaies produce the Male, shee should commit an extraordinary incongruitie; because as from the bodie, and the soule, ariseth a compound more noble, then his parts,

parts, which is Man : so from the company of Male & Female doth redound likewise a compound, which is the onely preserver of humane generation, without which the parts would soone decay. Male and Female therefore, are by nature alwaies together, neither can the one exist without the other. One Sex alone is an argument of imperfection; and therefore the Heathens did attribute both of them to God. *Orpheus* said of *Jupiter*, that he was Male and Female. So that the graces and abilities which are in them, howsoever they may varie in some outward traces and lineaments, are in forme and substance the same with ours. Let vs consider if the magnificencie of *Semiramis* and that of *Sesostris*; the subtiltie of *Tanaquil*, and that of *Servilius*; the courage of *Porcia*, and that of *Brutus*; of *Timoclea*, and that of *Pelopidas*; doe not resemble one the other very neerely. Virtue may alter now and then hir habit, but she will neuer change hir hew; the nature and condition, the temperature and



constitution, the diet and course of life of those in whom she abideth, doe but furnish hir a wardrobe of so many seuerall suites and shapes wherewith at hir pleasure she disguiseth herselfe in outward appearance. *Achilles* was valiant in one kinde, *Ajax* in another : *Nestors* wisdom, and that of *Vlysses* were not alike. *Agessilaus* and *Cato* were both iust, but not in the same manner. *Eirene* loued hir Husband otherwise then *Alcestis*. *Cornelias* magnanimitie was of a differing straine from that of *Olympias* : yet notwithstanding al this there is but one Fortitude, one Prudence, one Iustice. The diuersitie of the operation ariseth onely from the varietie of the Organe. But self-conceitednesse hath like a canker eaten into the hearts of Men, and possessed them with such an admiration of their owne sufficiencie, that they looke but with a scornewfull eye vpon the sufficiencie of others. In choise of Wiues they respect not any virtuous qualities. They account them but impertinences, and things

things of little vse. Hath she wealth, she cannot possibly be without worth.

*Optima, sed quare, Cesennia, teste marito;  
Bis quingenta dedit; tanti vocat ille pudicam:  
Nec Veneris pharetris macer est, nec lampade  
Inde faces ardent; veniunt à dote Sa-(feruet;  
(gitta.*

*Best was Cesennia by hir husband thought;  
But why? she to him many hundreths brought:  
Hir grace, and vertue he doth wholly rate,  
After the faire proportion of hir State.  
He grows not leane through Paphiã darts or torch:  
Hir dowrie's that, which doth his besome scorch.*

They take vpon them to bee their Heads, and therefore if they proue not as they ought, the blame must light vpon themselves. If *Vashti* bee disobedient, let *Assuerus* be blamed, for commanding hir that, which being contrary to the Lawes of *Persia*, did not beseeme hir modestie to doe. The eye is in fault if the foote doe stumble. The Chariot of the Sunne, as I said before was glorious, and did afford much comfort, but when *Pha-*



eton had the guiding of it, his vnaduised rashnesse set all things in combustion. It is here as it is at Irish, if we haue a bad cast, we must seeke to better it by good play. If a woman be sharpe and sower in hir conuersation, it becommeth Man with the mildenesse of his behauiour, mingling as it were Oyle with Vineger, to qualifie the tartnesse, and like a skilfull Chirurgion, neuer to apply a Cataplasme where hee sees an oyntment will serue the turne. If she be obstinate and selfe-wild, he must remember the Apologue, that the blustering Winde the stiffer hee sought to blow the Trauailers Cloake from him, the straighter he made him binde it to him: whereas the Sunne by shining gently vpon him so preuailed, *ut præ æstu simul cum pallio tunicam exueret*, that through ouermuch heate, with his Cloake he did likewise put of his Coate.

—— *Bacchæ bacchanti si velis aduersarier.  
Ex insana infaniorum facies; feriet sapius.*

*Si obsequare vnâ resolves plaga,*  
Saith the Comicke.

Passions in women are like wilde beasts  
sooner tamed by following, then ouer-  
throwne by withstanding. Tumours  
and inflammations are but exasperated by  
Corrosiues, the readiest way to recouer  
them is by lenitiues.

*Lenest sit Nilus, sed cunctis amnibus extat  
Vtilior, nullas confessus murmure vires.*

*Nile softly flows, but yet more profit yeelds  
Then all streames else, in making rich the Fields,  
Wilst gently gliding on his moister way,  
He with no murmure doth his force bewray.*

He must not thinke to vse them, as E-  
sops Labourer did his God, from whom  
he then wrung most, when he did most  
wrong him. It is otherwise here.

*—peragit tranquilla potestas, (urget  
Quod violenta nequit; mandataq; fortius  
Imperiosa quies—*

*Calme powre with much facilitie doth doe,  
What stormie force can nere attaine unto.  
Still peace doth beare a more imperious sway*



*And farre more strongly urge them to obey.*

*This is that field of Bio's, which if you praise it, will  
yeelde more fruite, then when you plough it.*

If she be light and wanton, and that the freeness of hir carriage make him suspect the fairenesse of hir conscience, let him conceale it closely, and remember how *Ioseph*, whan hee doubted the B. Virgins faith, would not make hir a public example, but determined with himselfe to put hir away priuily: and this was noted in him as an effect of iustice, and vprightnesse by the H. G. it selfe. Priuate admotions, like precious balmes, are sel-dome applied but with good successe: churlish restraints are of another nature.

*si nunquam Danaen habuisset aenea turris,  
Non esset Danae de Ioue facta parens.*

*If beauteous Danae had not bin detain'd  
In wals of brasse, great Ioue had neuer rayn'd  
Into hir chaster lap that golden shower,  
Which broke the stalke of hir faire virgin floure.*

**Like**

Like whetstones they set an edge vpon  
the dullest appetite, and are oftentimes  
the occasioners of misdeedes in such as  
neuer thought to step awry.

*Nullus in vrbe fuit tota, qui tangere vellet  
Vxorem gratis Ceciliane tuam,  
Dum licuit, sed nunc posit is custodibus ingens  
Turba futurorum est. ———*

Whilst to his wife, *Cecilian*, gaue accessse,  
None did themselves vnto his house addresse:  
He had no sooner though appointed Spies,  
But straight a swarme of Lechers thither hies.

Prohibitions in this kinde are but pro-  
uokings. Besides they are to little pur-  
pose. For as our English Poet saith.

It is not iron bands, nor hundreth eyes,  
Nor brazen wals, nor many wakefull Spies,  
That can withhold her wilfull wandring feet:  
But fast good will with gentle courtesies,  
And timely seruice to her pleasures meet,  
May her perhaps containe, that else would al-  
(gates fleet.

Let him consider likewise if his owne  
Lordlynesse bee not a maine efficient of  
her lewdnesse. For indeede,

*Non*



*Non benè conueniunt, nec in una sede morantur, Maestas & Amor. —*

(*tur,*  
Loue hath a smiling face, and cannot brooke  
To see it selfe checkt with a surly looke.

*Mildnesse* and *Affabilitie* are the true Parents of legitimate Affections ; all other Complements and seruiceable Demonstrations are but impostures ; and to speake truely, the bastard issue of *Sinister* and *Side-Respects*. Witnesse our witty Epigrammatist. *Mart. lib. 2. Epig. 55.*

*Vis te, Sexte, coli ; volebam amare ;  
Parendum est tibi : quod iubes, coleris.  
Sed si te colo, Sexte : non amabo.*

I would, good *Sextus*, faine haue loued thee ;  
But thou desirest worshipped to bee : —  
Thy heft shal bee obeyed but thou wilt proue  
That they, which worship, *Sextus*, wil not loue.

All Cynicall rigour therefore and austerity must bee quite diuorced from the nuptiall yoke. A Stoicall brow, a churlish accent, or a countenance any way Tyrannicall, and which shall seeme to exact obseruance, is the bane and poison of amorous embracements. The ancient

ent Pagans did alwaies place the Statues of *Perswasion*, and the *Graces* neere to that of *Venus*, to shew, That married people should by faire demeanour and soft entreaty, without brawling or contention obtaine their desires at each others hand. *Isaac* that blessed Patriarch, was seene by *Abimelech* as hee looked out at a window, to sport himselfe with his *Rebecca*; An example confounding the arrogant behauour of such, as will not remember, that the woman was taken out of the side of man, to bee rankt in equall estimation with him; and not out of his foot, to become litier for his proud and insolent ambition to wallow on. They are not al of them Saints, I must confesse, but such as haue their imperfections & defects, as well as we; Πικρὸν γὰρ καὶ μεμιγμένον, saith *Plato*, There is no sweete, but hath some sower: The wine is not without his Lees; and the Bee, as it hath Hony, so it hath a Sting.

— *Medio de fonte leporum* (angat.  
*Surgit amari aliquid, quod in ipsis faucibus*  
 There's



There's nothing so delightfull to our Taste,  
But leaues some bitter fauour at the last;  
And ere it come to settle in our mawes,  
Offensiuē prooues euen to our very iawes.

But whosoever shall neglect them for these, resembleth those, who for one ill-relishing grape forbear the whole cluster; or because they haue been scratched with the Bush will forgoe the Berry. But were they neuer so crooked in their carriage, neuer so deformed in their conuersation, that well-temper'd Wisdome, by reason wherof men challenge such a preheminance ouer them, should easily, methinkes, worke some amendment. For though not euery Beast in the Forrest, nor euery Tree in the wood, can be thoroughly stripped of their wilder nature; the Hunts-man notwithstanding out of those, and the Gardiner out of these, will finde a meanes to reape some profit. The water of the sea is vicious, and vnfit for drinke; Fishes yet make it their nourishment, and Mariners, as well, as Merchants vse it as chariot to carry them into  
farre

farre countries. In a word, no sublunary thing is more needfull vnto man, than fire : It affoordeth him both *Light* and *Heat*, yet if the Satyre bee too busie with it, he may peradventure burn his beard. The Physician can extract a cordiall out of the deadliest poyson ; and out of the basest minerall a noble Quintessence. But men are so farre from this, that women to countenance their basest actions can bring Precedents from home. *Ahabs* weaknesse was a cause of *Iezabels* vnworthinesse. Such a one is proud and haughty, but if you marke her well, you shall finde, her husband is the Glasse by which she trimmeth herselfe.

— *in vulgus manant exempla regentum;  
Utque ducū lituos, sic mores castra sequuntur.*

The deedes of men in authority, are alwaies Patrons for those of lower ranke. A subiect vsually eies nothing but the example of his Superiour. Doth *Aristotle* stammer ? those that are vnder him will affect it as a soueraigne grace: Is *Plato* any thing crooke shouldred ? hee shall haue  
many



many that will imitate him. Hath *Alexander* the great a peculiar writhing of his necke? no doubt but *Hephestion* our of his loue would willingly seeme to haue the like. It is the nature of true affection not onely to palliate and disguise the blemishes of a friend, but with all to ioy in them somerimes.

—— *Balbini polypus Agnam*

*Delectat* —— and to make them often the subiects of setled imitation. Is there any rumour therefore or inflammation in the Leg, or other inferiour parts of the bodie? let vs see if the defluction which causeth it, proceede not from the Head, Where there is a neere coniunction, no maruaile if there happen a sudden infection.

—— *grex totus in agris*

*Vnius scabie cadit, & porrigine porci,*

*Vuaque conspectû linorem ducit ab vnâ.*

One scabbed sheepe may marr a faire flocke, one mealed hogge endanger a whole heard. The clearest eye many times by viewing onely that which is bleared

bleared, becomes obnoxious to the like perill. Let vs not complaine then like that foolish fellow, of a paine in the Hand, whē there is an impostume in the Head. If we would haue women without spots, let vs keep our selues without staines. But here our aduersaries crie out,

*Quid iuuat ad surdas si cāet Phemius aures?  
Quid miserā Thamyrā picta tabella iuuat?*

*Deafe Eares in Musicke take but small delight,  
Faire Pictures please not, where there wāteth sight.*

Little auaieth the wisdom of the Inchanter, if the Adder be not disposed to listen. What effect can either Precept, or Precedent produce in those, who haue armed themselves with a willful Resolution, to put by all good counsell and perswasion? *Oleum perdit & impensas, qui bouem mittit ad ceroma;* saith the Prouerb, *An Oxe will neuer prooue a Wrestler, use what care and cost you can.* Let your pleas bee neuer so well tempered with wisdom and discretion, your speeches fa-  
uour



uour neuer so much of Reason and Moderation; if you apply them there, you shall but *οτιον εις ελιδα εμυλανε*, Contrarie to *Pythagoras* his rule, put good fare into a foule dish. Yet this alas! is not enough to free them. For if *Abraham* be louing & respectiue, *Sarah* will be dutifull and obseruant; If *Isaac* be blithe, *Rebekah* will be buxome. If *Iacob* be kinde, *Leah* like a faithfull Wife will forgoe her Mandrakes, and whatsoeuer else she holdes most deare, to procure his companie.

*Who doth desire, that chaste his wife should be  
First be he true, for truth doth truth deserue:  
Then such be he, as she his worth may see,  
And one man still credit with her preserue.*

*Not toying kinde, nor causlessly unkinde;  
Not stirring thoughts, nor yet denyng right,  
Not spying faults, nor in plaine errors blinde;  
Nener hard hand, nor euerraines too light.*

*As farre from want, as far from vaine expenses;  
The one doth force, the later doth intice;  
Allow good companie; but keepe from thence,  
All filthie mouthes, that glorie in their vice.  
This done, thou hast no more, but leaue the rest,  
To Virtue, Fortune, Time, and Womens brest.*

There

There is no doubt then but a wise *Ulysses* may make a chaste *Penelope*; For looke how *Paris* is, so is his *Helena*. The Swan will haue a Swan; and the Turtle will not match but with a Turtle. They are not led in the making of their choice, by any by-inducements. It is onely liknesse of Nature, which in them breeds liknesse of affection. And surely as *Plinie* saith *ad connectendas amicitias tenacissimū vinculum, morum similitudo*. There is nothing can glew the mindes of men so firmly together, as the resemblance of manners and behauiour. But this is that which the most neglect. For let vs but examine what it is, that maketh *Sertorius* so desperately inamoured of his *Bibula*, and wee shall quickly finde that --- *facies non uxor amatur*; the Face is lou'd and not the Woman. For according to the Satyrist;

*Tros rugæ subeant; & se cutis arida laxet;  
Fiant obscuri dentes; oculique minores;  
Collige sarcinulas, dicet libertus, & exi;  
Iam grauis es nobis, & sæpè emungeris, exi  
Ocyus, & propera: sicco venit altera naso.*

L

Let



Let him but spie one wrinckle on her brow,  
 And he shall streight his *Mistris* disauow:  
 Let her skin writhell; let her eye-sight faile,  
 Her teeth wax yellow; or her cheeks look pale;  
 Packe huswife, hence, this honest man shal say;  
 Out of my doores; dispatch, vse no delay;  
 Your dropping nose occasions my disdain,  
 I must haue one, that hath a dryer braine.

<sup>ewe</sup>  
 For there are, which make Virtue the  
 marke whereat they leuell; Let vs but  
 listen awhile, and wee shall heare many  
 tragically sighing out, what *Demenetus*  
 vttered in the Comedie, *Argentum accepi,*  
*dote imperium vendidi*; I haue gotten monie  
 but I haue purchased miserie, and for a large  
 Portion forgone my libertie. M. *Aurelius*  
 will not dare though, to cast himselfe in-  
 to the loose embraces of a Strumpet, so  
 she bring an Empire to him for her dow-  
 rie. Many of lower ranke, out of a co-  
 uetous desire to soder vp a crackt estate,  
 let not to doe the like; but in the ende  
 they may crie out with *Esau*, *The pottage*  
*bath refresht me, but my birthright's gone.*  
*Plaut. in Aulul.*

*sun*

— *sunt multa in magnis dotibus  
Incommoditates, sumptusque intolerabiles;  
Nam quæ indotata est, ea in potestate est viri;  
Dotata mactant & malo, & damno viros.*

Let all things be rightly considered, and we shall finde that rich wiues are but bills of charge. She that hath no such addition to make her weigh will be continually readie to conforme herselfe in all things to her Husbands will; but shee that hath the start in that, will haue it in all things else, or the whole house shall perish in her Furie.

*Intolerabilius nihil est quàm fœmina diues.*

There can be no greater torture to a man, then to bee matched to a woman whose fortunes are of a higher built rooffe than his owne. *Iu v: lib. 2. Sat. 6.*

*Nil non permittit mulier sibi, turpe putat nil,  
Cum virides gemmas collo circumdedit, & cum  
Auribus extensis magnos commisit Elenchos.*

No Act so lawlesse; no attempt so vile,  
But she beleeuces becomes her well, the while  
About her neck faire sparkling *gems* she weres,  
And with large Pendants loades her stretched  
eares.



Beautie therefore is vaine, and riches are deceitfull, saith (*Pro. 31.*) the *H. G.* but a woman that feareth the Lord, shee shall be praised. She openeth her mouth with wisdom, and in her tongue is the Law of kindnesse. Hir Husband shall be knowne in the Gates, when he sitteth among the elders of the Land. The frailty of the first is fully characterd in this ensuing Poem, occasioned, it should seem, by some great and suddaine alteration discovered in the Subiect, which for the correspondencie it holds with this discourse I will heere wholly insert.

*A glorious place I did of late behold,  
 Whose outside richly deckt with burnisht gold;  
 Did seeme to mee a Mansion fit for Ioue,  
 For virtuous Pallas, or the Queene of Loue.  
 I thought so sweete a seat could not but be  
 The sacred harbour of some Deitie.  
 The rooffe thereof was arched like the skies  
 And grac'd with stars, w<sup>ch</sup> though but mortal eies,  
 Yet such they were as like Promethean fire,  
 In frozen earth could kindle hot desire;  
 Such as could warme the Liner; quick the braine,  
 And moue affection in the dullest Swaine;*

*It iojd me much to see my weaker sight  
Curiously search this Labyrinth of Delight.  
One Beauty scene, I straightway more discover,  
And rauisht, crie; Who would not be a Louer?  
Through christall Casements I might easily see  
The louely Graces in their sportfull glee;  
And by and by the Archer and his Mother  
With wanton dalliance courting one another.*

*An entrance was into this princely place,  
Whose currall Gates tooke vp a seemely space;  
From foorth betwixt the Leaues issued a breath,  
Could set a glosse vpon the face of death,  
And now and then came foorth a gentle sound,  
Whose sweet concent did Orpheus quite confound.  
It much affected many mortall eares, (Spheares  
And might haue drawn bright Angells from their  
But beauty fades, and louely parts decay,  
Greene Herbes do quickly turne to withered hay;  
The blushing Rose, the glory of the morne,  
Doth often-times become the mid-daies scorne.  
This seeming Eden I did lately view,  
But all things varied from their former hewe;  
Nothing I saw, which I might terme the same,  
So short a Date hath enery earthly frame.  
Yet in this change Time could not want his force;  
Sol had not finisht halfe his annuall course,  
Since first that glorious parcell of the skies,  
Was made the happie Obiect of mine eyes;*



*Whereat th'affections, formed in my brest,  
 As underpropped with to weake a rest.  
 In their owne ruins did themselves entombe,  
 And like Abortives perisht in the Wombe.  
 My thoughts shall therefore neuer more embrace  
 The washie tincture of a female face;  
 Beauties imperious lookes may force mine eye,  
 But virtues Liege-man my poore heart shall die.  
 Yet some may taxe me for a wauering minde;  
 Whose loue goes out at euery blast of winde:  
 But let these know; buildings though nere so tall,  
 If once their Base, & ground-work faile, must  
 (fall.*

As for the vanitie of the last, I will take  
 Martiall for my Patron, who being con-  
 demned by a friend, for hauing refused  
 to marrie with a wealthie Widow, retur-  
 ned him his reasons in this pithie Epi-  
 gramme.

*Vxorem quare locupletem ducere nolum,  
 Queritis? uxori nubere nolo mea.  
 Inferior Matrona suo sit, Prisce, Marito,  
 Non aliter fuerint Femina, Virq; pares.  
 Mart. lib. 8. Epigram. 12.*

Demand you why, with one that's rich

to marrie I denide ?  
The reason was, vnto my wife  
I would not be the bride.  
The Matrons must inferiour be,  
good Priscus, to the Man ;  
Or neuer will they equall be,  
doe Priscus what you can.

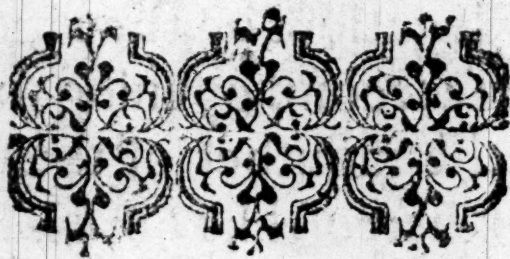
But the Couvre-feu Bell hath alreadie rung, and it is now time the Draw-bridge of this our Sanctuarie were puld vp, and the gates thereof shut in. Such as had Oyle in their Lamps are already entred ; If any seeke admission hereafter, whatsoere their allegations be, they must attend a Iubile for a second opening ; till when to stoppe the mouthes of their aduersaries, most whereof, like *Euripides*, though they raile vpon them at the bord, are well contented with them in the Bed, I publish here in a little volume, this poetical Character of their worthinesse.

—*They are the comfort of our lines,  
That draw an equall yoke without debate ;*



*A Play-fellow, that far of all grieve drines;  
A Steward, early that provides and late;  
Both faithfull, chaste, and sober, milde, and trustie,  
Nurse to weake Age, and pleasure to the Lustie.*

FINIS.



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